

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH D

Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME IV

ARABIC MEDICAL WORKS

, *Prepared by*
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CALCUTTA

THE BENGAL SECRETARIAT BOOK DEPÔT

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PREFACE

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library Bankipore deals with the Arabic works on Medicine contained in that collection.

The chief feature of this collection of medical works is that apart from its being rich in works of ancient Arabian authors it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements.

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject for apart from his scholarly knowledge of the Arabic language and his general keenness for research he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India and belongs to a distinguished family of Ishaq which has practised the system for four generations.

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al Misili, Muhamud bin Ilyas Ashi Shirazi and Ali al Jilani about which there has been much difference of opinion and he has been able to throw fresh light on the lives of Qusta bin Luqa Ahmad al Baladi Az Zahrawi Takhruddin al Khujandi and many others.

Among the older and rarer Manuscripts in this collection the following deserve special notice —

- 1 An old and rare copy of *Kitâb u'l-Mushajjar* of Ibn Mâsawayh
- 2 An old and beautifully illustrated copy of Az-Zahriâwi's surgical portion
- 3 An ordinary but rare copy of Ahmad-al-Baladî's *Kitâbu Tadbîr'u'l-Habâlâ wa'l-Atfâl*
- 4 A very old copy of the *Tâdkiratu'l-Kahhâlin* of Jesu Haly
- 5 An old copy of Al-Qarshî's commentary upon the Aphorisms of Hippocrates
- 6 A rare copy of *Fakhrû'd-Dîn al-Khujandi*'s *Talwîhu't-Tibb*
- 7 A very old and beautifully illustrated copy of the *Kitâb u'l-Hashâ'ish* of Dioscorides
- 8 A very rare copy of *Kitâb u'l-Agdiyah* and *Kanzu'l-Fawâ'id* of Hunayn b Ishâq
- 9 Two rare Risâlas of Qustâ b Lûqâ
- 10 The second half of the *Qarâbâdîn* of 'Alawî Khân, the MS having been copied in the author's lifetime.
- 11 A very old copy of the *Kitâb u'l-Khayl-i-wa'l-Baytarah* of Akhî Khîâm [or Hîâm]-al-Khaylî

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qur'âns, commentaries on the Qur'ân, and works on Tajwid and Quâ'at. This volume, which is nearly ready, has also been compiled by Maulavi 'Azîmu'ddîn Ahmad.

E DENISON ROSS

The Madrasah,
CALCUTTA, Dec 10, 1908

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91-103	Dictionaries of Medicine	140
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ARABIC MANUSCRIPTS

MEDICINE

No 1

foli 117 lines not fixed size $9\frac{1}{4} \times 6 \quad 6\frac{1}{4} \times 4$

كتاب مسح

KITÂBU'L-MUSHAJJAR

أبو زكريا يوحنا ابن ماسواه Abu Zalariyā Yuhanna [Iahya] b Masawayh known to Europe as Mesuri a Syrian Christian whose father Masawayh served as an apothecary in the hospital of Gundeshapur for thirty years Ibn Misawayh being an intelligent youth acquired the science of medicine then in practice He was at first appointed to superintend the translation of ancient works by the Caliph Harūn al-Rashid who placed at his service the best scribes of the day He at last succeeded to the post of Gabriel son of Bukhtishu as private physician to the Caliph Al Mansûr and his successors down to Wâsiq in whose reign in A.H. 243 = A.D. 857 he died He translated many books from Greek and produced many original works such as كتاب مسح (Curiosities of Medicine) which he dedicated to Hunayn b Ishiq

For references to his life and works see Ibn Abi Usaybi'ah vol 1 pp 175-83 Ibn al-Qifti's *Tarikh al-Hukama* pp 380-91 *Mukhtasar al-Duwal* (Oxford edition) p 236 Nama-i Dinishwaran i Nasiri vol 11 pp 32-50 Brock 1 232 and C Huarts History of Arabic Literature p 306

Begins—

سُمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ
 كَما . الْمُسْعِرُ لِنَوْحَانَ مَاسِوَةَ
 الطَّ . يَفْعَلُ
 الْعَلَمُ .
 وَالْعَلَمُ يَفْعَلُ
 لِمَعْرِفَةِ الْعَلَلِ .
 وَلِمَعْرِفَةِ الْعَلَلِ

As the title *Al-Mushajjar* suggests, the work is arranged in tabular form Ibn Māsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his *Taqwīmu'l-Abdān*, and was subsequently brought to a further state of development by Najību'd-Dīn as-Samarqandī in his well-known work, *Al-Asbāb wa'l-Alāmāt*.

The whole of the *Kulliyāt* (general rules of the medical art) is tabulated under one *bāb*, while the Book on Diseases is treated under separate *bābs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol 9^a, to which a list of contents is prefixed

كَما . عَلَلُ الْأَمْرَاضِ وَدَلَائِلُهَا وَعَلَاهَا لِسَيِّدِي بْنِ مَاسِوَةِ الْأَسَاءِ .
 الْأَوْلُ فِي دَاءِ الْعَلَلِ . (Alopecia)

Contents of the Book on Diseases —

fol 9 ^a	Diseases of the Head (in 29 bābs)
fol 30 ^a	Diseases of the Eye (in 1 bāb)
fol 39 ^b	Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 bāb)
fol 41 ^b	Catarrh (in 1 bāb)
fol 42 ^b	Cough (in 1 bāb)
fol 44 ^b	Diseases of the Thorax, Chest, Lungs, etc (in 4 bābs)
fol 50 ^a	Diseases of the Heart (in 1 bāb)
fol 52 ^b	Diseases of the Breast (in 1 bāb)
fol 53 ^b	Diseases of the Aīmpit (in 1 bāb)
fol 53 ^b	Diseases of the Stomach (in 1 bāb)
fol 68 ^b	Diseases of the Liver (in 4 bābs)
fol 86 ^b	Diseases of the Bowels (in 4 bābs)
fol 103 ^b	Diseases of the Kidneys (in 1 bāb)
fol 108 ^a	Diseases of the Bladder (in 3 bābs)
fol 109 ^b	Diseases of the Penis (in 5 bābs)
fol 113 ^b	Diseases of the Uterus (in 1 bāb)

fol 114^b Diseases of the Feet (in 1 lab)

fol 116 Diseases of the Skin (in 4 labs)

The following diseases are mentioned with their Syriac or Greek nomenclatures —

fol 11^b

الباب التاسع في الوجه ۱۱ ي بالسونانه فرا ۱۰ ن^۱

fol 18

الباب الثالث عشر في الساب و يسمى بالسونانه فاروس^۲ و
بالسريانية طوقاتا

fol 18

الباب الرابع عشر في المذكولما^۳

fol 19

الباب الخامس عشر في دا الكلب^۴ و يسمى بالسريانية فافورونا

fol 22

الباب السابع عشر في الصرع و يسمى بالسريانية آ، آ، آ^۵

fol 34^b

وقد يعرض في باطن الاختناق مسوقة يسمى طرلثوما^۶ فان كرب
الصسوقة هي بوي في باطن الجيش لتطمسه بسوق التنس يسمى
توقوسس^۷

fol 34^b

المرد يسمى كالاربون^۸

fol 35^b

زياده اللحم ۱۰۰ في الباق عن الاحدال و يسمى آ، آ، آ^۹
والآخر لتصنان هذه اللحم في الباق عن الاحدال و يسمى راؤس^{۱۰}
و يكون في الصاب ۱۱، اي قرني قروح منها القرحة التي
تسمى لرلون^{۱۱} والقرحة التي يسمى قولوما^{۱۲}

^۱ Ilepnitis ^۲ Should be Catochus or Coma Vigil ^۳ Melancholia.

Hydrophobia Epilepsy Should be طريلثوما Trachoma. Should be

Sycoisis Chalazion Should be ۳۱، Fucanthis

Rhyas Should be Bothriodon ^{۱۰} Coloma

fol. 37^aصحه ، المحر يسي مورويامايس^١fol. 38^bفي الطرفة ويسري بالثوانية اوسعها^٢fol. 39^aفي الوعي المسمى آدهوسما^٣ وهو انسحاح الحفون و تورمهاfol. 39^aفي الوعي المسمى موقبايس^٤ وهو داء يعرض من الولاد لا
حلج لهfol. 44^bقريفووموبيا^٥ درم حار يعرض في الرئةfol. 47^aفي الوعي المسمى ستسن^٦ وهو العدfol. 48^a

في الوعي المسمى بالسرياببة دقارسا وهو السرnam

fol. 50^bالوعي المسمى سويوفي^٧ وهو سقوط القوة نعمةfol. 57^bفي الوعي المسمى حولسرا^٨ وهو الهمةfol. 110^b

في الوعي المسمى حامسونا

وكذا ، المحر كناس له قدر

This work is not noticed by Ibn Abî 'Usaybî'ah, nor by Biückelmann among Ibn Mâsawayh's works, but Ibnu-'l-Qiftî (Târikhu-'l-Hukamâ, p 381) says—

For another copy see Râmpûr Cat , No 204, p 494

Written in an ordinary Arabic Naskh. A few folios are wanting

^١ Amaurosis
^٥ Peripneumonia

^٢ Hypospagma
^٦ Phthisis

^٣ Emphysema
^٧ Syncope

^٤ Morphosis

^٨ Cholera

in the end Fol 7 is transposed Water stained and worm eaten throughout

Not dated Circa 10th century

No 2

foll 199 lines 18 and 23 size 10 x 6} 7 x 4}
and 10 x 6} 7} x 4}

I

foll 1-109

كتاب الابدي

KITÂBU'L-AGDIYAH

(BOOK OF DIETS OR ALIMENTS)

By ابو زید حسن ابن اسحق العادی, Abū Zayd Hunayn b Ishaq al Ibidi the celebrated physician who was the most eminent man of his time in the art of medicine Ibn Abi Usaybiyah (184) reads Abadi and says that he was called Abadi because he belonged to one of the many Arab tribes who adopting Christianity settled in Hirah and were called Abad Ibn Khalikan (Dr Slane's translation 189) reads Ibadi and says that the Arabs of the desert call him who serves a king Abid (subject) for this reason it was that the people of Hirah were called Ibâd because they were obedient to the king of Persia In whatever way we read it he no doubt belonged to the Christians of Hirah the ancient city of Arabia which belonged to the Mu'dir family and other Arab princes Having a natural predilection for learning different languages he completely mastered Greek Syrian and Persian He remained for a considerable period at Busrah where under the celebrated grammarian Khalil b Ahmad he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Musawayh for whom he translated many Greek works especially those of Galen into Syrian and Arabic He died in A.H. 260 = A.D. 83 Though Hunayn or Joannitius the translator and commentator of Hippocrates and Galen (see Encyclopaedia Britannica vol xv p 805) was mostly engaged in translating Greek works still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see Ibn Abi 'Usaybi'ah, vol 1., pp 197-200, Ibnu-'l-Qiftî (*Târikhu-l-Hukamâ*), pp 171-7, Mukhtasar-u'd-Duwal (Oxford edition), p 263, Ibn Khallikân (De Slane's translation), vol 1., p 66, Mu'âtu-l-Jinân (Lib copy), f 166^a, and Brock, vol 1., p 205
Begins—

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows —

و ما يفتح الله سوي ما قاله حالسو¹ مما قاله انقراط²
و ليس قوريدوس³ و ازوس⁴ و فولوطامس⁵ و اورمن⁶ و ديوس⁷ و
مسساوس⁸ البي من اهل ادرسه و دمسساوس⁹ الذي من اهل
فوريس¹⁰ و ديفلس¹¹ و ايساوس¹² و كسيغيراتس¹³ و انطلس¹⁴ مي
امر الاحدية و السيدر لها و سب ، كل قول من ذلك الي قائله
وقسمه ، هدا الكتاب ، في لله ، مقالاً ،

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muhammadans generally regard as lawful, omitting those which are forbidden by their religion, but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet.

¹ Galen ² Hippocrates ³ Dioscorides ⁴ Rufus of Ephesus ⁵ Philotimus,
a pupil of Paraxagoras, he lived in the 4th and 3rd centuries B C ⁶ Most probably
Herdun ⁷ Zeuxis, a native of Tarentum, he lived in the 3rd century B C
⁸ Mnesitheus, a native of Athens ⁹ Numusianus, an eminent physician at Corinth,
he lived about A D 150 ¹⁰ Should be قوریجس ¹¹ Diocles Calystius, lived in
the 14th century B C ¹² Athenaeus, lived in the 1st century A D ¹³ Should be
باقوریجس, Theophrastus ¹⁴ Antyllus, lived before the end of the 4th
century A D

Contents —

• fol 2

المقالة الاولى في كل قول عام قاله حالسوس او شره في
ـ اخذه ارجي في حمله منها

fol 44

المقالة الثانية في ذكر ما يقتضي له من البرور والسار

fol 78^b

المقالة الثالثة في ذكر ما يقتضي به من السات والصوان

Probably the same work noted by Ibn Abi Usayliyah (vol 1 p 200)
as كتاب قوي الاخذية لذوى مقالات

No copy is mentioned in other catalogues

For translations of Hunayn's work into European languages see
Cat of Ar Books in the Br Mus by A G Illis vol 1 pp 65-61

Written in a clear Arabian *Naskh* with diacritical points here and there. The various headings and names of the authorities quoted are written in thick character. This is one of the most valuable manuscripts of the Library. Few folios are wanting at the end. Not dated but the transcription cannot be later than A.H. 914 = A.D. 1508 as will be evident from the following note by a former owner on the titlepage —

اسعاره من الرمان الشتر الي ربه الـ ١٠ دينار الرحبي بن علي
بن الموند حتى د هـ بمبار الصمعه السادس من ربیع الاول سنه
اربع شره و ٢ ، ایة هجریه بمصر و موسى : ٦٦

The names of the other owners of the MS are written on the titlepage. One is ابن حمد الله dated A.H. 971. The other is سعدی ، بـن امسـر حـانـ، dated A.H. 933. The transcription might be earlier for the paper used is thick brown a paper generally found in manuscripts of the 6th and 7th centuries A.H.

II

fol 90, lines 23, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

fol 110-119

كنز الفوائد في تنوع الـ وائد

KANZU-'L-FAWĀ'ID.

ابو زيد هـ بن ابي سعيد العادى Abû Zayd Hunayn b Ishâq al-Ibâdî, d A.H. 260 = A.D. 873 (For his life see above)

The treatise begins abruptly at some portion of the fifth bâb as follows

بالرطل العراقي وهو مائة و تسعون درهما و يلغى عليه مائة و
سعون درهما سكرا و حسل نحل . صفة حباية يفتح اللحم
الآخر صغارا و يملق في الماء و يسأه ، البه كبسما من اللحم
الآخر المدقون على عذر الح

The sixth bâb begins on fol 17^a as follows —

الـ . السادس ، في حل المري و حزن ماء العصرم و
الـ . الليـون

Contents of the remaining bâbs —
fol 19^a Bâb vii

ـ بما يعمل من السبع من العـ و بـ رها

fol 22^b Bâb viii

ـ بما يعـدـ له العـلـيلـ من مـرـورـاـ ، الـهـولـ

fol 24^b Bâb ix

ـ بما يـعـدـ من اـسـاءـ ، السـمـكـ من سـائـرـ الـوـاـهـ

fol 30^a Bâb x

ـ في اـهـمـالـ الـحـلـوـيـ من سـائـرـ اـبـواـهـ

fol 39 Bab xi

في الحواري و المعاحسن و الاسره الي تقدم قبل الطعام و
لعدة

fol 44^b Bab xii

في عمل الفقاع و خبره

fol 49^b Bab xiii

في نفع ١١ ، ن

fol 51 Bab xiv

في ١٠ ، عمل ادويه القرف

fol 53^b Bab xv

في عمل العردل ١١١ ، والعار العريف

fol 56 Bab xvi

في الصلوصات

fol 58^b Bab xvii

فينا عمل من الالنان من الكوامح و الحاحن و لكر و لرعر
والتران

fol 62^b Bab xviii

في ماء اصاف المحلل من الاثر

fol 72^b Bab xix

في عمل الموارد

fol 76 Bab xx

في ١١١ و طبع العلال من ١١٠ - اف و من حسان العلاف

fol 78^b Bab xxi

في الحوراب ١١١ ، المتقويه لا ن و ١١٢ ، والصوب ١١٣
و ادويه العرق و خبر ذلك

fol 82 Bab xxii

في الدراير السلوكة و خبرها

fol 86 Bab xxiii

في حرن الثواكه و ادخارها الي خراواتها

There is no other evidence except the following note on the title
كتاب كر الثوابد لحسن بن ابي القاسم that this treatise is a work of Hunayn
بن ابي القاسم The title Kanzū l-Fawā'id is also given in

the colophon. There is one book noted by Ibn Abî 'Usaybî'ah (1, 200) as كا، ، العوائد It is probable that the present treatise and that noted by Ibn Abî 'Usaybî'ah are one and the same work.

Written in an ordinary Arabian Naskh.

Not dated, circa 15th century

No. 3

foli 147, lines 24, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

I

foli 1-145^b

كتاب الْمَنْسُورِيِّ

AL-MANSŪRÎ.

ابو بكر محمد بن ركريا الراري A complete system of medicine by Abû Bakr Muhammad b Zakariya'-i-Râzî, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of Irâq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alî b Rabban at-Tabaîî he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Adudîyah hospital of Bagdad. He always meditated, says Ibn Abî 'Usaybî'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Adud-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S P Scott's History of the Moorish Empire in Spain, vol iii, and Ibn Abî 'Usaybî'ah, 1, 310.) Though he countenanced the study of Alchemy for the purpose of

turning base metals into gold yet he re-invented sulphuric acid and aqua vitae (See Lucy Brit 9th edition i 464) To him we owe the oldest account that we possess of small pox and measles (مقاله في الباردی و المحته ارسه عسر طاب) Ibn Abi Usaybiyah i 316 (He was alive says Ubaydullah b Jibrail (quoted by Ibn Usaybiyah i 314) when Ibn ul Umayd the teacher of Salib b Ibād met him and after Razi's death Ibn ul Umayd after spending a considerable amount of money in getting it copied and arranged gave Al Hawī (Continens) to the public in its present form The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikan on the authority of Ibn ul Juljul does not seem to be well founded Ibn ul Qifti (Tārīkh ul Hukamā p 272) and Ibn Abi Usaybiyah (i 311) are unanimous in stating that he lost his sight as the result of cataract When Razi was asked to have his eyes operated upon he replied I have seen so much of the world that I am wearied of it He died at Ray either in A.H 311 = A.D 923 or A.H 320 = A.D 932 More than two hundred of his works are enumerated by Ibn Abi Usaybiyah His Treatise on the Small pox and Measles met with the highest European appreciation Next in reputation comes Al Hawī (the greatest repository of the medical knowledge of the ancients) and Al Mansūri

For further accounts of his life and works see Ibn Abi Usaybi'ah pp 309-21 Ibn al Qifti pp 271-7 Ibn Khalikan (Do Slane's translation) in pp 311-14 *Mukhtasar u d Duwal* (Oxford edition) pp 291-2 *Wira u l Jinn* (Lab copy) fol 190^b Brock 1 283 and C Huarts History of Arabic Literature.

Begins

قال ابو نصر محمد بن ركنا اللامسه زهور ابن اسحقه بن احمد
اطال الله بقاه في كتابي هذا حمل و حوامع و لكتاب و عدوانا من
صاعه الها الح

Ahmad b Musa b Mardawayh in his *Kitab ul Mujam* (Lib copy fol 60) states that Ahmad b Isma'il Samani was in Khurasan when the Caliph Muktafi wrote to him appointing him as Governor of Ray. He sent his nephew Abu Salih Mansur b Ishaq b Ahmad b Asid to govern in his stead. It is for this Mansur who remained governor of Ray for six years that Ar Razi composed his *Kitab ul Mansuri*.

The work is divided into the following ten maqālas (chapters) and contains an excellent treatise on the qualities necessary for a physician (**فِي مَهْمَةِ الْجَنَاحِ** on fol. 51) and a curious chapter on quicks and impostors (**فِي مَعَارِفِ النَّاسِ** on fol. 83^b)

Maq I On anatomy, on fol. 1^a

في شكل الاصناف و ماتها

Maq II On the diagnosis of the temperaments of the organs, etc., on fol 16^b

في عرق ، مراح الابدان و الاحلط العالة عليها

Maq III On the properties of aliments and drugs, on fol 24^a

في قوي الاعذنة و الادوية

Maq IV On the preservation of health, on fol 40^a

في حفظ الصحة

Maq V On cosmatique and the cure of ptyasis, on fol 51^b

في الرئبة و ماينه ، العرار

Maq VI On the regimen of travellers, on fol 65^a.

في تدبر المسافرين

Maq VII On surgery, on fol. 71^b

جبل و حوامع من صاعة الصبر و المراحا ، و القرود

Maq VIII On mineral, vegetable, and animal poisons and their antidotes, on fol 84^b

في علاج السبوم و الهوام

Maq IX On the diseases of the human organs from head to foot, on fol 93^b

في الامراض العادلة من الفرق الى العدم

Maq X On fevers, on fol 120^b

في الحميا ، و مايسع ذلك مما ينماح الي معروفة في تحوله
حالاته

Cf H Khal , v , 245

Kunnâsh-i-Mansûrî, also known as Kunnâsh-i-Fâkhîr, is wrongly given on the title page as the title of this work. Kunnâsh-i-Fâkhîr is quite a different work. See Ibn Abî 'Usaybirâh, 1, 318, and Ahlwaïdt, Berlin Cat., Nos 6259 and 6356.

For other copies see Brock i 233 Bat iii 231 II kh vi 186
and Rampur Nos 202-3 p 493 For translations see Cat of Ar
Books in the Brit Mus by A G Ellis u pp 281-95

Written in clear Persian Naskh within red border lines
Not dated Circa 16th century

II

fol1 143b-147

كتاب ندوة الساعة

BUR'U'S-SÂ'AH

A pamphlet on diseases which are capable of immediate cure
compiled for Wazir Abū Qasim b Abdullāh by Abū Bakr Muhammād
b Zākariyā r Rāzī (see above)

Begins —

الحمد لله كبا هو أهله و - يمهه هذا كتاب الله محمد بن
ركنا الراري في ١١٦ ، و ترجمه سرّ الساعه قال الحكيم
محمد بن ركنا الراري الي > عدد الورير فوري لحصره ذكر
نبي من الماء الح

This work is completely described in Ahlwardt Berlin Cat
No 6343

Written in the same hand as above

For copies see Brit Mus p 221 Bat III p 235 and Rampur
Nos 27-8 p 469

For the translations of Ar Razis works into different European languages see Cat of Ar Books in the Brit Mus by A G Ellis n pp 281-9. For the Egyptian editions of his work see Iktifa p 216

No. 4.

foll 73, lines 15, size $6\frac{3}{4} \times 4\frac{1}{2}$, $4\frac{3}{4} \times 2\frac{3}{4}$

كما ، من لا يحترم الماء ،

MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by ابو بکر محمد بن زکریا الراری Abū Bakr Muhammād b. Zākariyā'a-Rāzī, d. A.H. 311 = A.D. 923 For his life and works see above

Begins

الحمد لله الذي هدانا لهندي و ما كا لولا ان هدانا الله و مسكته
له علي ما و ظمانته

The aim and object of this work are explained by the author in the short prefatory note as follows —

و بعد . نول الفجر الى ربه العزى محمد ركريا الراري اه لاما
رأيت الفجر اهوا في تهانئهم و ذكرها من الادوية و الاعذية
لا تقاد توحد الا في حرائق الملوك احس ان اعمل معالة
و حسرة في علاج الامراض بالاعذية و الادوية المشهورة الموحدة
عند العام و الخاص ليكون احري ان يفتح لها اخر الناس في
حلهم و مر تعلهم و قد سمع ، سمع ما [مسا يحسنا] سكر
سعهم في السرول من اعلى السجن الى اسفله داكرا علة علة
و علاجا عالجا و سمعها من لا يحسنها الناس ،

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards Ibn Abi 'Usaybi'ah writes about this work as follows

كنا ، الي من لا يحسنها نس ، و عرضه ايساح الامراض و
توسيع في الفول و يد كر هـ حلة حلة و انه يمكن ان يعالج
بالادوية الموجودة و يغدو ، ايسا نكنا ، بـ ، الفقراء

The above quoted remarks further inform us that Tibb u l Guqna
is another name of this work See Brock i 23.

Written in an ordinary Arabian Naskh

For copies see Bat iii 23. and Rampur Nos 24²-3 p 498

Not dated Circa 17th century

No 5

foll 83 lines 15 size $7\frac{1}{2} \times 4$ $9 \times 2\frac{1}{2}$

The same

Another copy of the work mentioned above Begins as above

Written in an ordinary Indian Nastaliq

After the colophon few compound drugs are copied in Persian
language foll 54-8 are worm eaten

Dated A.H. 1189

Scribe خلام ولی

No 6

foll 14 lines 21 size $7\frac{1}{2} \times 5\frac{1}{4}$ $5\frac{3}{4} \times 3\frac{1}{4}$

كتاب في الوباء و اسائه

KITÂB-U-FI'L-WABÂ

A treatise on epidemic diseases and their causes by قسطنطين لوعا
كبي ديوسقوريدس Qusta b Lûqa l Balabakî a Christian philosopher of Syria
He was well acquainted with medicine mathematics astronomy logic and
metaphysics as then in vogue Being a Greek he was able to translate
Greek works and for this purpose he was called to Iraq His superior
knowledge of Greek enabled him to rectify errors in the translation of
Honain and others He composed many small but useful medical

treatises, and died in Áimenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Böckelmann (1, pp. 204-5) places him so early as A.H. 220 = A.D. 835, Ibn u'l-Qifti (*Târîkh u'l-Hukamâ*, pp. 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alchendius), who died in A.D. 861, Abu'l-Faraaj (*Mukhtasar u'd-Duwal*, Oxford edition, p. 274) places him among the physicians of the time of Al-Mu'tamid, A.H. 256-79 = A.D. 870-92. Others place his death in A.D. 932. Ibn Abi 'Usaybi'ah (1, 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadâ ibn billâh, A.H. 295-320 = A.D. 908-32, but in his chronological arrangement places him after Abû Nâsi Yahyâ b. Jarî, who was alive in A.H. 472 = A.D. 1079. In the beginning (see below) it is stated that Khwârizm Shâh asked him to compose a treatise on epidemics. This Khwârizm Shâh Abu'l-'Abbâs Ma'mûn b. Ma'mûn was killed in A.H. 407 = A.D. 1016.

و في شأة صبح وارعهية قبل حواردم شاه ابو العباس مامون
بن مامون و ملله، يه من الدوله حواردم

(See *Mukhtasar u'd-Duwal*, Oxford edition, p. 334.)

The dedication of this work to Khwârizm Shâh, aided by the place assigned to him by Ibn Abi 'Usaybi'ah, leaves hardly any doubt that Qustâ flourished in the end of the fourth century A.H., and not in the third century, as is assumed by some writers.

Begins—

قال قسطلا بن لوطا امربي الامسر السند الملاء، العادل حواردم
شاه ابو العباس مامون بن مامون مولى امسر المؤمنين رحمة الله
علمه لان اهـ ، كسانا اهـ فبه امرالواناء ما هو وكم اصاته و
ما سـ ، كل واحد منها و ما العلامـ ، الدالة علها و كـ ،
الدسر للـ سرار منه اذا اندرو اصلـ اذا وقع

The work is divided into the following four Jumlas
fol. 1^a

الجملة الاولى في حالة الانسان الى الهواء ولرورم الهواء ايـه
ابدا و مقدار تاسره منه

fol 3

الصله الثالثه في احلاف الاهوه و انواع التعارض التي يعرض لها و اصاف الهوا الولي و المتصر بالدين الانسان و انا ما يصره و اساس هذه الاسا كلها

fol 5

الصله الثالثه في معرفه كل واحد من هذه الانما و تسرعها من بعض و يحصل العلامات الدالة على واحد واحد منها

fol 9b

الصله الرابعه في ندرس مع اصاف الونا علي الاطلاق و كل واحد منها - موصا و لاحق انداره و ندرس الابدان الصحجه هي لائع فده و معالجه من عدو مع فده

Written in an ordinary Nashh. This manuscript is copied from a copy transcribed in A H 749 = A D 1348

و حد سنه الاصل سه المقاله في الونا علي يد العبد الشقر الراحي رحمه الله و خفراه الصسن بن علي ١١١ في سيره و سمع الاول من سنه سعه واربعين و ٢٠

After the colophon the life of the author is given in the words of Ibn Abi Us + biyah Slightly wormed

Dated A H 1053

Scribe + ١١١ حلي بن محمد بن محمد السريسي

No 7

fol 19 lines 21 size $\frac{7}{4} \times 5\frac{1}{2}$ $5\frac{3}{4} \times 3\frac{1}{2}$

كتاب في حماة الصحة و ارالة المرض

A small treatise on the preservation of health and cure of diseases on hygienic principles by Qusta b Luqza l Balabikki (see above)

VOL I

c

Begins—

لما كاتب المساعي *بْن الصَّحَّهِ* وَ ارْدَالَةَ الْمَرْصُ كَانَ مَفْسُوسِيَ
الصَّحَّهِ وَ الْأَمْوَارُ الْمَارِعَهُ اَنْ يَكُونَ وَ مَفْسُوسِيَ الْأَمْوَارُ الْمَارِعَهُ
اَنْ تَرَالَ نَاتِحَهُ وَ سَرْعَهُ الْحَ

كتاب، في *بَن الصَّحَّهِ*
Besides the following note on the binding
وارالة المرض لقسطنطين لوقا,
there is no other evidence to show that
the present pamphlet is the work of Qusta b. Lûqâ

No other copy has been traced

Written in an ordinary Arabian Naskh Few folios at the end are
wanting The MS is worm-eaten and water-stained

Not dated Circa 17th century

No 8

foll 643, lines 17, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{4}$

الْمَالِجَةُ الْفَرَاطِيَّةُ

AL-MU'ÂLAJATU'L-BUQRÂTÎYAH.

A system of medicine on the lines of the Hippocratic school, by
أبوالحسن احمد بن محمد الطاهري Abu-'l-Hasan Ahmad b Muhammad
at-Tabarî, a contemporary of 'Ali b Abbâs al-Majusi (d. A.H. 384), both
having been the pupils of Abû Mâhi Mûsâ b Sayyâfi He was a
personal attendant to Ruknu-d-Dawlah Daylamî (A.H. 320-365), the
third son of Buwayh, the founder of the Buwayhid dynasty (See
Lane Poole's Muhammadan Dynasties)

For life see Ibu Abî 'Usaybi'ah, 1, 231, and Brock, 1, 237

Begins—

الحمد لله المغير بالوحدانية و العدالة و الرحمه و الاعاصه و

الحمد لله

The work is divided into the following ten Maqâlas (chapters) —

Maq I Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy in fifty babs on fol 2

في الـ أول التي لا يـ الـ الذي ليس لهـ وـ حـ مـ عـ مـ عـ رـ فـ تـ هـ

Maq II Diseases of the skin of the head and face in thirty five babs on fol 48

في الـ اـ عـ لـ الـ الـ يـ تـ حـ لـ دـ هـ الـ رـ اـ مـ وـ حـ لـ دـ هـ الـ رـ وـ

Maq III Diseases of the internal parts of the head in forty three babs on fol 83

في الـ اـ عـ لـ الـ الـ يـ تـ حـ اـ عـ صـ اـ سـ اـ طـ اـ هـ مـ الـ رـ اـ مـ

Maq IV Diseases of the eye the anatomy and physiology of the eye in fifty four babs on fol 161

في الـ اـ عـ لـ العـ نـ وـ دـ كـ رـ طـ قـ اـ هـ وـ مـ سـ اـ عـ هـ وـ حـ لـ قـ اـ هـ وـ اـ خـ تـ لـ اـ فـ المـ سـ رـ حـ سـ هـ

Maq V Diseases of the nose and ear in thirty four babs on fol 238

في الـ اـ عـ لـ الـ الـ يـ تـ حـ اـ لـ فـ وـ الـ اـ دـ لـ سـ

Maq VI Diseases of the mouth and throat in fifty eight babs on fol 262

في الـ اـ عـ لـ الـ الـ يـ تـ حـ اـ لـ مـ وـ اـ لـ اـ سـ اـ نـ وـ اـ عـ مـ وـ اـ لـ اـ سـ اـ نـ وـ اـ لـ هـ وـ اـ لـ عـ وـ اـ لـ رـ وـ اـ رـ فـ هـ

Maq VII Skin diseases in sixty babs on fol 304

في اـ عـ لـ حـ لـ دـ هـ الـ دـ نـ كـ هـ

Maq VIII Diseases of the chest in thirty eight babs on fol 406

في اـ عـ لـ الـ صـ دـ رـ وـ الرـ ئـ ئـ وـ الـ عـ سـ اـ وـ الصـ اـ بـ وـ مـ اـ بـ رـ آـ لـ اـ بـ السـ وـ الـ قـ لـ بـ

Maq IX Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol 445.

في إعلال المعدة والمرى

Maq X Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 534

في امراض الكبد والطحال والامعاء وذكر حلقها ومسعدها

Ibn Abî 'Usaybirâh (1, 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded, the diseases are classed according to their immediate and remote causes, in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed, and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No 773, Kûpîlizâdah, No 980, Râmpur, No 434, p 497

Written in an elegant Nasta'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll 561 to the end slightly water-stained.

Dated 20th Rabi' II A.H. 1150

Scribe ابن گل محمد هاسوی

No 9

fol 236, lines 17 to 18, size $9 \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

كتاب عنني و مني

KITÂB-U-GINÂ-WA-MUNÂ.

ابو مسعود الحسن بن دوح العربي
Abû Mansûr al-Hasan b. Nûh al-Qumrî, a contemporary of the
celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H. when the Samanides were supreme there He acquired such fame in medicine that Amir Mansur Samani appointed him his personal attendant and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio. He was alive towards the close of A.H. 830 = A.D. 990 but died shortly after. Ibn Abi Usaybiyah (d. 327) on the authority of Abdul Hamid al-Khusraw Shahi (one of the pupils of Fakhru d Din Ar Razi) states that Al Qumri is the teacher of Avicenna in medicine. See Nama i Dini hwaran i Nasiri p. 380 and Piock p. 233.

Begins—

قال ابو مصادر العس بن نوح الشيري ابي لمارل في صای
و مدد ۱۷۵۰ مـ ۱۰۰۰ هـ ، العلوم الها و تارعی سی المها و
وصا علم الها لسا اری منه من اراجه الانفس الح

The work is divided into the following three Maqalas (chapters)—
Maq I On diseases of the several organs from head to foot in
120 babs on fol 2

في امراض العادة من السرور الى السدم

Maq II On external diseases in forty three babs on fol 160

في العلل الظاهرة

Maq III On fevers in twenty seven babs on fol 192

في الصبات

Compare II Khal iv 335

Ibn Abi Usaybiyah speaks of this work as a good compendium in which the author has summed up the ancient practice especially that adopted by Razi.

For other copies see Gotha No 1951 Pampur No 140 p 489
fol 1-108 written in fine Nastaliq the remainder in an ordinary
Nastaliq in different hands

Not dated Circa 18th century

No. 10.

foll. 251, lines 19, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{3}{4} \times 4$

The same

Another copy of the work noted above Begins as above

Written in a clear Indian Nasta'liq. The first three and the last six folios are written in a later hand. On the fly-leaves various prescriptions are copied from different authors. The name of the owner of this book as put after the colophon is حکم سید علی حان
Worm-eaten

Not dated Circa 18th century.

No. 11.

foll. 305, lines 14 to 18, size $11 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{1}{2}$

كتاب درس الحالى و الامال و الصوان

KITÂB-U-TADBÎR-I'L-HABÂLÂ.

ابو العباس احمد بن محمد بن يحيى السدلى Abu 'l-Abbâs Ahmad b. Muhammad b. Ya'qûb b. Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work. The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faïaj Ya'qûb b. Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work. The wazîr died in A H 380 = A D 990 (See Ibn Khallikân, De Slane's translation, iv, 359, see Brock, i 237)

Begins—

كتاب درس الحالى و الامال و الصوان و هو صنف
و مداواه الامراض العارضة لهم صنعته مد سلطانا الورير

الاصل ابي الفرج ععقوب ابن يوسف احمد بن محمد بن يحيى
البلدي ١١٠ وهي اهل حلبي تلميذ مثلاط الح

It is divided into the following three Maqalas —

Maq I On the management of pregnant women infants and the foetus the treatment of the complaints which befall them and other introductory discussions in fifty seven babs on fol 9^b

في ندسر الصالى و الاطفال و الاحسنه و مداواه ما يعرض من
الاعراض والامراض فهم وذكر ما في ان سقدم دكرا

Maq II On the rearing of infants and children their regimen and the preservation of their health in forty eight babs on fol 17

في تربية الاطفال و ١١٠ ان و ندسرهم و حفظ صحتهم

Maq III On the diseases of infants and children their cures and the opinion of ancient authorities thereon in sixty one babs on fol 102

في الاواع و الامراض العادة بالاطفال و ١١٠ ان و مداواه
كل واحد منها و ما ذكره المستخدمون من الاطما و الفلاسفه فيها
ومع مداواتها

The title page contains the following title of the work which is incorrect —

كتاب مسمى الدر الصالى في ندسر الصالى و الاطفال و
الـ ان

Copies Gotha No 1910 and As Soc p 83
Written in ordinary Nastaliq Wormed throughout
Not dated Circa 18th century

No. 12.

fol. 539, lines 33, size $12\frac{1}{4} \times 8$, $9\frac{1}{2} \times 5\frac{1}{2}$

كما ، كاميل الساعه الطـ.ه المعروـه ، بالملكـي

KÂMILU'S-SANÂ'AH.

Al-Majûsi's complete system of medicine. The author حـلـمـ الدـيـن عـلـى بـنـ الـعـامـسـ الـحـوـسـيـ Alî u'd-Dîn 'Alî b. 'Abbas al-Majûsi, a great medical writer of his time, was a pupil of Abu Mâhi Mâsâ b Sayyâfi He died in A.H. 384 = A.D. 994 He composed this work for 'Adud u'd-Dawlah Abû Shujâ' Fanâ Khusîâw, the second of the Buwayhids of Fars (A.H. 338-72 = A.D. 949-82) See Lane Poole's Mohammadan Dynasties, p. 141, II Kh., v., 25, and Brock, i, 237

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions

The theoretical portion begins on fol. 1^a thus —

المعالـةـ الـأـولـيـ مـنـ الـعـرـءـ الـأـولـيـ مـنـ كـماـ ،ـ كـامـلـ السـاعـةـ الـهـاسـهـ
المـعـرـوـهـ ،ـ بـالـمـلـكـيـ تـالـيـ ،ـ عـلـىـ بـنـ الـعـامـسـ الـحـوـسـيـ الـمـنـطـهـ ،ـ تـلـمـذـ
إـلـيـ مـاـهـرـ مـوـمـيـ بـنـ مـسـارـ وـهـيـ حـمـةـ وـ حـسـرـوـنـ نـانـاـ

The practical portion begins on fol. 223^b thus

سـمـ اللـهـ الـفـلـكـةـ الـحـادـيـ حـسـرـ مـنـ الـعـرـءـ السـابـيـ مـنـ كـماـ ،ـ
كـامـلـ السـاعـةـ الـأـمـاـهـ الـمـعـرـوـهـ ،ـ بـالـمـلـكـيـ فـيـ هـنـدـ الـجـنـةـ وـ هـيـ
احـدـيـ وـ تـلـقـونـ نـانـاـ .ـ

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, Beilin Cat., No. 6261

Copies India Office, No. 774, Batavæ III, 236, and Râmpûi, p. 492

Written in a clear Aïabian Naskh The MS., with the exception of the last Maqâlah, was transcribed in A.H. 1235, by one 'Abdu'l-'Azîz b Mustafâ The last Maqâlah was added, later on, probably by the same scribe, in A.H. 1277 A list of contents of the nineteen Maqâlas is supplied in the beginning

No 13

foll 264 lines 22 size $12\frac{1}{4} \times 9\frac{3}{4}$ $10 \times 7\frac{1}{2}$

The same

Vol I

The theoretical portion of the work noticed above
 Begins —

حول نار و صلی الله علی محمد و آله و سلم المقاله
 الاولی الح

Cf Berlin Cat No 6261

Written in an ordinary Indian Nastaliq

Not dated Circa 17th century

No 14

foll 523 lines 19 size $12 \times 7\frac{3}{4}$ $7\frac{1}{2} \times 4\frac{1}{4}$

The same

Vol II

The practical portion of the above work
 Begins —

المقاله الاولی من الشرطاني من كتاب كامل الصاده الح

Written in a clear Indian Naskh with a decorated unwan within
 gold ruled borders blue line round the page water stained

Dated ۸۱۱ 1104

No. 15.

foll. 175, lines 21, size, 13 x 9, 9½ x 6½

كتاب المائة

KITÂBU 'L-MI'AH.

أبو سهل سعى بن يحيى بن إبراهيم المسنوي Abo Sahl 'Isâ b. Yahyâ b. Ibrâhim al-Masîhi, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurâsân و كان معدماً في سلطانها (ibn Abî 'Usaybirâh, 1, 328), leaving which he proceeded to Khwârizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abu'l-Abbâs Ma'mûn b. Ma'mûn Khwârizm Shâh. Dr Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A H 408," after the murder of Khwârizm Shâh, which took place in A H 407. From Chahâr Maqâlah (Browne's translation, pp 118-21) and Nâma-i-Dânishwarâni-Nâsi'i (1, 36), however, we gather that this incident occurred as early as A H 401, during the lifetime of Khwârizm Shâh Mahmûd of Ghazna, a bigoted convert to the Shâfi'i sect, who set against the scholars of Khwârizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Kâwâjâh Husayn 'Alî Mikâ'il to Khwârizm Shâh to summon these scholars to his court. Before granting audience to the messenger of Mahmûd, Khwârizm Shâh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left Khwârizm and with the guide sent with them by Khwârizm Shâh set off towards Mâzandârân. Abû Rayhân al-Bîrûnî, Abû Nasî al-Hâqî, and Abû'l Hasan al-Khammâî accompanied Ibn Mikâ'il to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of Khwârizm, died of thirst, at the age of forty in A H 401 = A D 1010, while Avicenna, with a thousand hardships and difficulties, reached Abîwaïd, whence he went to Tûs. Abû Sahl is represented in Nâma-i-Dânishwarâni (1, 36), on the authority of

Qutbuddin Lahiji to have maintained quite original opinions on some important obstetric problems. See Brockelmann (1 238) who places his death about A.H. 390 = A.D. 1000.

Of the many works he produced his كتاب اطهار حكمة الله تعالى في خلق الانسان (Book on the Wisdom of God in the Creation of Man) according to Ibn Abi Usaybi'ah (1 328) is the best. In this work Masihî has summed up the physiological opinions of Galen and others with such clearness and lucidity and made many modifications corrections and valuable additions which give proof of his high attainments. Next to this work according to the above authority comes the present work which is the most famous of all his productions. Amin ud Dawlah ibn ut Talmid wrote a gloss on Al Mâzah. For further references see Chahar Maqalah (Brown's translation) pp. 118-21 Nâmi'î Danishwaran Nasîri 1 pp. 34-7 Ibn Ali Usaybi'ah 1 pp. 37,8 Ibn ul Qifti p. 408 Mukhtasar ud Duwal (Oxford edition) p. 300 and Brock 1 219.

Begins —

قال ابو سهل - يعنى يحيى بن ابي سعيد الخدري - في هذا هو الكتاب الاول من اربعين كتاباً في صناعة الارض و مصدراً فيه ان نتكلم عن معايير تقدسه قبل السروع في علم الارض مماثلون بذلك الى مدللة الله مقتول الى ران متحضور الماء الح

As the title suggests this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance كتاب علم الغذا (fol 26^b) كتاب مواد الاعده المفرده (fol 29^b) كتاب الاعدده المفرده (fol 34^a) are treated in three separate books while they are treated by others under the single heading On aliments.

The transcriber instead of writing كتاب اعراض البول writes كتاب في حالي السصح والرحر و المفص on fol 161 over again which is the 86th Book treated on fol 15^{a,b} and after reaching the passage و يعطي السراب السعرحل السادس suddenly breaks off into — a passage referring to the subject of the Book on Urine and not On Dysentery. In the remainder of this book the subject on urine is continued.

Copies Brock 1 238 Berlin No 6266 Gotha No 1988 Cairo vi 33 and Rāmīfūr p. 494

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inscribed into the end of the first book.

Dated A.H. 1234

Scribe دوح الله

No. 16.

foli 49¹, lines 35, size 10³ × 7¹₂, 8¹₂ × 5

كاد ، السـ ريف ، ابن عـاجز عن التـالـة ،

KITÂBU-T-TASRÎF.

(THE BOOK OF DERIVATION)

By حـلـه ، اـبـن حـامـس الـرـهـارـوـي , Khalaf b. 'Abbâs-az-Zâhiwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zâhiwâ, the beautiful city near Cordova, founded by 'Abdu'l Rahmân III, surnamed An-Nâsir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). Az-Zâhrâwî is one of the many illustrious characters who graced the court of An-Nâsir or flourished in his reign (see Al-Makkâni's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, II, 149). He is stated by Leo the African to have been physician to the great captain Al-Mansûr, and to have died in the year of the war of Cordova in A.H. 404 = A.D. 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkâni's History of the Mohammadan Dynasties in Spain, I, 187, translates the passage of Ibn Hazm's epistle, referring to Az-Zâhiwî, as follows —

"Another valuable work is the Kitâb-l-Tasrif (The Book of

Derivation) by Abū Kusim Khalf Ibn Abbas Az Zahrawi whom I knew and with whom I was on terms of great intimacy and certainly were I to advance that a more complete work was never written on the medical science nor one in a better style nor one showing better practical remedies against all diseases I should not be far from truth The learned translator in his Notes and Illustrations (1 p 460) adds Casiri (Bib Ar Hisp Esc vol II p 136) places the death of Abū Kusim in A H 500 = A D 1106-7 but it must be a mistake since the author of this epistle died in 456 Hājī Khalfa (see Tasrif) says that he died after four hundred of the Hijra which is more likely

The original passage in the Arabic text (Nashūt Tib Lyden edition vol II p 119) runs as follows —

وَهُوَ الْمُرْسَلُ لِيَ الثَّالِثِ مَحَمَّدِ بْنِ حَمَّادِ الرَّهْوَانِيِّ
وَهُوَ ادْرِكَاهُ وَسَاهَدَتَاهُ وَلَمْ يَلِمْهُ لَمْ يَلِمْ فِي إِلَيْهِ احْمَعُ
مَهْ وَلَا احْسَنَ لِلْقُولِ وَالْعَيْلِ فِي الطَّبَابِعِ أَسْأَفُ

The learned translator by a curious oversight translates ادرکاه و ساهدناه as 'whom I knew and with whom I was on terms of great intimacy' while ادرکاه means I obtained the work and ساهدناه means witnessed or saw it. The above incorrect translation led the translator and subsequent writers to assume that Az Zahrawi was a contemporary of Ibn Hazm. The passage in the original does not bear out this assumption it simply indicates that the author of the epistle hearing of the fame of this great work obtained a copy of it and saw it. This can be safely assumed that between Az Zahrawi's work and that of the composition of Ibn Hazm's epistle a considerable time must have elapsed sufficient to establish the fame of At Tasrif among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Hazm towards the end of the same epistle (Nashut Tib II 121) speaks of his contemporaries in the present tense —

وَلَامِسَ السَّلْغَا أَحْمَدَ بْنَ حَمْدَةَ الْمَلَكَ إِنْ وَدَ صَدَقَاهُ وَصَاحَبَاهُ
وَهُوَ حِيٌّ نَعْدُ لَمْ يَلِمْ مِنَ الْأَكْحَالِ

Leclerc the learned French Orientalist in his Histoire de la Medicina Arabo (1 437) refers to the controversy as to the date of Az Zahrawi's death as follows —

The time in which he lived has been a subject of controversy He was at first thought to be a contemporary of Leo the African who

devotes to him a short notice in his biography Leo makes him the physician of the great captain Al-Mansur, and fixes his death in the year of the war of Cordova, A H 404 = A D 1013 We will see shortly that this is scarcely removed from truth" The above-quoted scholarly remark, with that made by Hâjî Khalifah (ii, 303), **المنومي بعد الاربعاء**, leaves scarcely any doubt that Az-Zahrâwi died in A H 404 and not in A H 500 as assumed by Casiri, Louis Viardot (*Histoire des Arabes D'Espagne*, vol ii, p 94), and others

Rev H J Rose, in his Biographical Dictionary (vol 1, p 241), estimates Az-Zahrâwi's work in the following terms "Albucasis, called Albucasa, Buchasis, Bulcaris Gafai, Azaiavius, etc, but whose proper name is Aboul-Cassem-Khalaf Ben-Abbâs, was an Arabian physician of Spain His celebrity was great, but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maximilian I—proves that he was little more than a compiler, and even a plagiarist from Aliasi or Rhazes He was a surgeon also, and he not only mentions instruments, but gives drawings of them At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols, 4to, Arabic and Latin" But "Abulcasis, the originator of modern surgery," (S P Scott's History of the Moorish Empire in Europe, vol iii, p 512) cannot be disposed of as a plagiarist There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, **معالة هذا الكتاب . ولادون** (fol 2), gives indications of his original investigations, which are generally introduced with the words **حرسا** (I tried) His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance For instance, on fol 11^b, in one **حفل** he traces the many destinations of the redundant fluids in the different organs —

حفل اذا كان . العسلة في اللدين كان مسراها في العروق
الارتفاع التي في البدين اولا ثم في العرقين اللذين في اعلى
العقل . ثم في العرق التي يس ، من حدة الكبد ثم في

العروق الي حوف الكبد تم في العروق التي مادون الكبد
في الموضع الي نقال لها البراط تم بحري الي افواه العروق
الي تصل نالامعا هي ^{سرير} من هناك تمرحه

Again on concluding the first Maqalah (fol 28-29^b) he adds fifty five Fasls containing hints of practical importance to practitioners

مَسْوِلُ عَامَةٍ، إِنْ بَهَا فِي أَلْبَرِ In the face of these positive proofs of his originality he cannot be dismissed as little more than a compiler and even a plagiarist

Now let us see what other European scholars say about his surgical production Francis Adams in his translation of the work of Paulus Aeginata (vol II p 247) appreciates Az Zahrawi in the following terms Albucasis gives more original matter on surgery than any other Arabian author Clement Huart (History of Arabic Literature p 310) calls him 'a great surgeon who frequently resorted to cauterisation But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the Encyclopædia Britannica

Either to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic Abul Kasim or Albucasis of El Zahra, near Cordova in Spain His great work *At Tasrif* a medical encyclopædia is chiefly valued for its surgical portion which was translated into Latin in the twelfth century and was for some centuries a standard if not the standard authority in surgery in Europe (vol xv p 805)

Their (Arabians) one distinctively surgical writer was Abu'l Casim (d 1122) who is chiefly celebrated for his free use of the actual cautery and of caustics He showed a good deal of character in declining to operate on goitre in resorting to tracheotomy but sparingly in refusing to meddle with cancer and in evacuating large abscesses by degrees (vol 2211 p 67^c)

Begins —

فَالْأَنْ حِلَالُ الْعَالَمِ الْعَالَمِ حَكْمُ اللَّهِ يَا سَيِّدِ مَوَارِدِ الصَّرْفِ
حَكْمُ مَصَارِهِ السَّمَوَاتِ وَحَكْمُكُمْ مِنْ دَلَالِ الْإِبَاعِ

The work is divided into thirty Maqâlas (chapters) a list of which is given by the author on fol 2

Contents —

fol 2

المقالة الأولى صاحبها متولا في الا ^لاب و الامرحة والاخذنه

و تركـ ، الادوية و دـون من المسـرح و ما اسـه ذلك بـعـد هـا
كـالمـدخل لـهـذا الـكتـاب ،

fol 29^b

الـمعـالـةـ السـانـةـ فـيـ تـقـامـمـ الـاـمـرـاـضـ وـ عـلـامـاتـهاـ وـ الـاسـارـهـ الـيـ

حـلـمـهـاـ

fol 179^b

الـمعـالـةـ السـانـةـ فـيـ تـقـامـمـ الـمـعـاـنـىـ الـفـديـمـةـ الـيـ تـحـرـرـ وـ تـدـحرـ

fol 186^b

الـمعـالـةـ الرـاعـةـ فـيـ صـاعـةـ الـرـياـقـ الـكـسـرـ وـ مـائـرـ الـرـياـقـ ،ـ وـ
الـادـوـيـةـ المـعـرـدـةـ السـاعـةـ مـنـ ٤٠ـ حـلـمـهـاـ

fol 194^b

الـمعـالـةـ الـخـامـسـةـ فـيـ سـعـاءـ ،ـ الـأـيـارـحـ ،ـ الـعـدـيـدـ وـ اـدـهـارـهـاـ وـ
تـحـسـرـهـاـ

fol 200^a

الـمعـالـةـ السـادـسـةـ فـيـ سـعـاءـ ،ـ الـادـوـيـةـ الـمـسـهـلـةـ مـنـ الـحـمـىـ ،ـ الـمـدـبـرـةـ
لـجـعـ العـلـلـ

fol 207^a

الـمعـالـةـ السـاعـةـ فـيـ سـعـاءـ ،ـ الـادـوـيـةـ الـىـ تـحدـ ،ـ الـفـىـ وـ الـحـقـنـ وـ
الـعـرـحـ ،ـ وـ الـعـيـاـنـ ،ـ

fol 213^a

الـمعـالـةـ السـامـةـ فـيـ الـادـوـيـةـ الـمـسـهـلـةـ الـلـدـدـهـ الـاـمـمـ الـمـالـوـفـهـ ،ـ
الـنـامـوـنـةـ

fol 221–224 (incomplete)

الـمعـالـةـ النـاسـعـةـ فـيـ اـدوـيـةـ العـدـ ،ـ مـنـ السـلسـلـاـنـ ،ـ وـ اـدوـيـةـ الـمسـكـ
وـ مـاـ اـسـهـ دـلـكـ

fol 299–306^b (incomplete, without beginning)

الـمعـالـهـ العـاـسـرـهـ فـيـ سـعـةـ الـاطـيـعـلـاـ ،ـ وـ السـادـوـ الـمـسـهـلـاـ ،ـ

full 306-312^b again foll 271-272 (folios transposed)

المقاله العاده حسره في صنه الموارس و الكبوتات و ما
اسمه ذلك

full 276-281 (incomplete without beginning)

المقاله الساده حسره في ادوته الناه و ۱۱۰ للايدان المبروله
و المدره و نحو ذلك

full 281^b-295 again foll 313-326 (folios transposed)

المقاله السابه حسره في الاسره والسكنسات و الهوه

full 326-359

المقاله الرابعه حسره في اللحال و ۱۱۰ وحاب و المقواع
المسهله و غيرها عليه

full 339-341 (a fragment)

المقاله الخامسه حسره في المرسات و م ساعتها و حكمه برتتهاها
و ادخارها

Wanting

المقاله السادسه حسره في السموات المسهله و غير المسهله

full 296-298 (a fragment)

المقاله السابعه حسره في الافراص المسهله و ۱۱۰ كه و حسر
المسهله و ۱۱۰ كه

full 255^b-262 (a fragment)

المقاله الثامنه حسره في السعوطات و التورات و الطورات
والد رورات و العرادر

full 262-270^b again foll 225-232 (folios transposed)

المقاله التاسعه حسره في الطب و الرية و صاحبه الغولي و ما
اسمهها

full 233-238 again foll 343-347 (folios transposed)

المقاله العشره في الاكحال و الساعات و اللطوحات

Wanting

الـمـعـالـةـ الـحـادـةـ وـ الـعـسـرـوـنـ فـيـ السـوـنـاـ ، وـ اـدـوـهـ الـهـمـ وـ الـحـلـىـ

وـ ماـ اـسـنـهـ دـلـكـ * foll 245-253 (incomplete)

الـمـعـالـةـ السـاـلـةـ وـ الـعـسـرـوـنـ فـيـ اـدـوـيـهـ الـهـدـرـ وـ السـعـالـ حـاـصـةـ

foll 239^b-244, foll 273-275, foll 348-369 (folios transposed)

الـمـعـالـةـ السـاـلـةـ وـ الـعـسـرـوـنـ فـيـ السـهـادـاـ ، لـجـمـيعـ عـلـلـ السـدـنـ مـنـ

الـفـرقـ إـلـىـ الـقـدـمـ fol 369

الـمـعـالـةـ الـرـاعـةـ وـ الـعـسـرـوـنـ فـيـ صـاعـةـ الـمـرـاـهـمـ الـحـلـىـ وـ سـائـرـ

الـمـرـاـهـمـ لـحـالـبـوـسـ وـ لـعـرـةـ fol 378

الـمـعـالـةـ الـحـامـسـةـ وـ الـعـسـرـوـنـ فـيـ الـدـهـانـ وـ مـسـاهـاـ وـ اـحـكـامـ

احـراـحـهاـ fol 388

الـمـعـالـةـ السـاـلـةـ وـ الـعـسـرـوـنـ فـيـ اـطـعـمـهـ الـمـرـصـىـ وـ كـسـبـرـ مـنـ الـاصـحـاءـ

مرـتـةـ عـلـىـ حـسـ ، الـاـمـرـاـصـ fol 412

الـمـعـالـةـ السـاـلـةـ وـ الـعـسـرـوـنـ فـيـ طـائـعـ الـاـدـوـةـ وـ الـاـعـدـةـ وـ

اـصـلـهـاـ وـ مـوـاهـاـ وـ حـواـصـهـاـ

fol 461-470 again, fol. 342 (folios transposed)

الـمـعـالـةـ السـاـلـةـ وـ الـعـسـرـوـنـ فـيـ اـصـلـاـحـ الـاـدـوـةـ وـ حـرـقـ الـاـحـمـارـ

الـبـعـدـسـهـ وـ مـاـ يـسـرـهـ ، فـيـ الـهـاـ ، مـنـ دـلـكـ

fol 470-494

الـمـعـالـةـ النـاسـعـةـ وـ الـعـسـرـوـنـ فـيـ تـسـبـيـةـ الـعـقـاقـرـ نـاـحـلـهـ ، الـلـعـةـ

وـ بـدـلـهـاـ وـ اـهـمـارـهـاـ وـ اـهـمـارـ الـمـرـكـةـ وـ هـرـهـاـ وـ سـرـحـ الـاـسـمـاءـ الـوـاقـعـةـ

فـيـ كـنـاـ ، الـطـ ، وـ الـاـكـبـالـ وـ الـاـوـدـانـ

(See vol II below)

المقالة الـ 17 في العمل باليد من السق و الطر الصرد والكبي والطلع

The first volume consists of twenty nine pages. By the folio marks in the list of contents noted above it will be clear that there are many transpositions of folios chapters 16th and 21st are wholly wanting and many chapters are incomplete.

Copies Berlin No 6400 Brit Mus p 108 Gotha No 1989 and Wali Uddin No 2491

Written in Magribi character but the writing is not uniform here and there it is in a superior Magribi but the greater portion is in ordinary Magribi.

fol 231 245 200-7 are supplied in a later hand. foll 304 and 481 are left blank. foll 200-31 34-68 378-87 388-19 and 400-1 are completely destroyed by damp and the chemical action of the ink used. There is a lacuna in fol 417. foll 319-21st spaces reserved for headings are left blank.

The date of transcription as noted on fol 221 at the end of the eighteenth Maqalah is Rabi II A.H 1141 = A.D 1710

No 17

All 240 lines 16 size 10½ × 7 7½ × 1

, , The same

VOL II

The surgical portion which is the 30th Maqalah of At Tasrif Begins —

قال العكيم الثاصل لـ بن حماس الرهراوي واضح هذا الكتاب ربمه الله لما ، لكم يانى هذا الكتاب الذي هو حرو العلم في المـ بكماله و تلـف العـاية فـهـ من و صـوـهـ و سـائـهـ رأـيـتـ انـ أـكـيلـهـ بـهـذهـ المـاتـالـهـ الـيـ هـيـ حـرـوـ العـلـمـ بـالـدـ مـحـسـنـةـ فـيـ بـلـدـنـاـ وـ فـيـ ذـ ماـنـاـ مـعـدـوـمـ السـةـ الـحـ

This Maqâlah (or book) is divided into the following three bâbs —
fol 9^a

الا، ، الاول في الكي بالبار و الكي بالدواء الحاد مسو، ،
مرد، ، من الفرن [الفرن] الى العدم و صور، ، الا، ، و حدث
الكى وكل ما يعنى الله في العمل باليد

fol 43^a

الا، ، الثاني في السن و العهد و المحامة و المراجحة، ، و
احراج السهام و نحو ذلك كله مسو، ، مرد، ، صور الا، ،

fol 190^a

الا، ، الثالث، في الحبر و الجلع و علاج الوبى و نحو ذلك
مسو، ، مرد، ، من الفرن [الفرن] الى القدم و صور الا، ،

Each bâb is subdivided into a large number of chapters (رسائل)،
for a complete description of which see Berlin Cat, No 6254

For various European translations of this portion see A G Ellis's
Cat of Arab Books in the Brit Mus, vol 1, p 842

Written in an old elegant Arabian Naskh with diacritical points
Neat pictures in colours of surgical instruments are drawn throughout
A complete list of contents is added in the beginning. This is a fairly
old copy of the work, having been transcribed in A H 584 = A D 1190

و قرع من رسائل يوم السن، ، مساعي المحرم مسة اربع و تمايس
و حسانه .

No 18

fol 1 87, lines 21, size 8½ × 5½, 6 × 4

ذكرة الكحالن

TADKIRATU-'L-KUHHÂLÎN.

علي بن حسي [حسبي] بن علي [علي] الكحال
A treatise on ophthalmic practice by Ali b. Isâ [or Isâ b. Ali] al-Kuhhâl, the celebrated

ophthalmic writer known to Europe as Jesu Haly Ibn ul Qifti (p 247) makes him a pupil of the celebrated Hunayn b Ishaq (d 260 = 837) and Ibn Abi Usaybiah (1 247) places his death after A.H. 400 = A.D. 1009. Besides the present work he wrote a book entitled كتاب المساغ إلى ما من أعما الصوان (A book on the benefits derived from the bodies of animals) a copy of which exists in the Berlin Library (see Ahlward Berlin Cat No 6240). For further reference to the author's life see Brock p 236.

Begins —

رسدي نعون الله و لكس رساله علي بن دايم الكحال
انها الناصل هماك الله ينفعه سال عن حوامع ما فيه
كماسس بي امراض ١١ و علاج كل واحد منها لأن
الاسكدرالسون ذكروا عدد امراضها و لم يذكروا علاجاتها و عدد
راس ان الف لك كانوا في امراض العين اذكر منه ٢٠٠ ح
ما مالك حبي تابعه و اهـ ارجاع

Compare H Khal vol II p 26.

This work is divided into the following three Maqalas —

I.—On the anatomy and physiology of the eye (in 21 babs) on fol 2

II.—On the external diseases of the eye their symptoms and treatment (in 73 cases) on fol. 9

III—The internal diseases of the eye their symptoms and treatment (in 27 books) on fol 6^o

The author further states that he made many additions to the works of Galen and Hynayn of the results derived from personal observations in course of his practice.

For centuries the work was regarded even in Europe as indispensable for students of ophthalmic practice

For European translations of the work see Cat of Arab Books in the Brit Mus by A G Ellis : 243 and Iktifa p 218

Copies Gothia No 1992 Ayaasifiyah No 3583 Nur Usmaniyyah
No 3400 and Wali Uddin No 2481

Written in an ordinary old Arabian Naskh. Dark water stain on
fol 26-8 Water stained throughout This is an old copy of the
work the date of transcription being Rabi II A.H 500

سُبْرِيَّةٌ مُصْلِحٌ مُحَاوِّلٌ لِهُنَّاءٍ هُنْ رَاهُونَ

No. 19.

fol. 260, lines 26, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7 \times 1\frac{1}{4}$

كتاب العانون

KITÂBU 'L-QÂNÛN.

VOL I

ابو علي الحسن بن سعيد الله ابن ابي عبد الله، Abû 'Ali al-Husayn b. 'Abdullah b. Sînâ, called Ash-Shaykh (the Reverend) and Al-Râ'is (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Afshîmâh, a hamlet in the district of Bûkhârâ, in A.H. 370 = A.D. 980. After the death of his younger brother his family migrated to Bûkhârâ, where he was put in charge of a tutor for the study of the Qur'ân and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abû Abdullâh-an-Nâtilî, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Majist. The first appointment he secured was that of physician to Nûh b. Mansûr, the Samanide Sultan of Bûkhârâ (A.D. 975-97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'l-Mâ'âli Qâbûs b. Washmûr, the Dilemite, and after the dethronement of that sovereign, which occurred in A.D. 1012, he returned to Juçjân, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazîr to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A.H. 428 = A.D. 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Hâwî (Continens) of Rhazes and Al-Malîkî of Hâzy Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Hâzy Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See Encyclopædia Britannica (9th edition,

in pp 152-3) Baron Carradeaux Avicenna pp 131-6 Nicholson's *lit. Hist. of Arabia* p 360 Brock i 422 *Mukhtaṣar u d-Dawāl* (Oxford edition) p 349 Ibn Abi Usaybiyah ii pp 2-20 Ibn al-İsfahāni pp 414-26 Ibn Khalikan (Do Shanes translation) i p 440 *Mirāt u l-Jinān* (Iib Copy) fol 2,2 and Nama i Dānišwārān i Nasīri (i 1p 53-81) where Sīratnā is mentioned as the name of Avicenna's mother. In this work there are many interesting biographical accounts not to be met with in other biographies. The author of this work contends that A.H. 363 = A.D. 973 is the real date of Avicenna's birth, and not A.H. 370 as is adopted by almost all his biographers.

Begins —

الحمد لله رب العالمين حمد الساکرین و بعد فتد المس
مسي بعض حلص احوالی الح

This volume contains the first two books —

General rules of the Medical Art fol 1

الكتاب الاول في الامور الكلية من حلم ١١

On Simple Medicaments fol 135^b

الكتاب الثاني في الادوية المبردة

A complete list of contents is given in Ahlwardt Berlin Cat Nos 1269-71

This work though in itself a vast compendium of medical subjects yet became the text of many commentaries. The most important of the complete commentaries are (1) Al-Qirḥis (Syrasis) and (2) Al-Jilānis. Of the commentaries on the theoretical portion only Al-Qutb-uš-Shirazis Commentary is the most important. Of the many abridgments the most famous are the *Mukhtaṣar* of Iḥqāq and Al-Mujiz of Qitāb (vide infra) see Brock i 407 and II Khal ii 417

For different editions and translations see Cat of Arab Books in the Brit Mus. by A G Ellis (i pp 604-14) and Iktisi p 218

Copies Brit Mus Sup Nos 787-90 Ind Office No 777-8 Berlin No 620-71 Brit Mus pp 221 632 744 Cotha No 1911 Brit m 237 Curo vi 27 Asiat Soc., p 80 Walt Uddin No 2028 Nār Umaniyah Nos 364-73 Kāfirizadah Nos 976-7 p 64 and I impur p 40

Written in a beautiful Persian *Naskh* with a sumptuous 'Uwan and gold border line

حسن بن محمد الكرماني

No. 20.

fol. 417, lines and size as above

The same

VOL II

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins —

العن الاول من الكتاب ، السال ، من الفاتحون و هو من
مقالات ، الح

And ends in this line

ورن السرو و مرهم السحوم مع نعر الماعز

The remaining few lines are on the first folio of the third volume. Written in the same manner and in the same hand as No. 19

No. 21.

fol 284, lines and size as above

The same

VOL III.

The third volume of the above work. This volume extends to the fourth and fifth books

Begins —

المعاله الاولى من العن الاول من الكتاب ، الرابع الح

fol 888^b (Pharmacopœia)

الكتاب ، الخامس في الادويه المركبة وهو الاعراباني

A H 917 = A D 1511, is the date of transcription which appears in the colophon of this volume

All the three volumes taken together make a beautiful complete and apparently correct copy of this work

Written in the same manner and same hand as the preceding volumes

No 22

fol 468 lines 19 to 22 size $12\frac{1}{2} \times 8\frac{1}{2}$ " \times "

The same

Another copy of the work noticed above

Beginning —

المقال الاولى في كلام اسقام الراس الح

This volume contains the whole of Book III and Book IV down to the middle of the chapter on fracture of the nose leaving the remainder uncopied. This corresponds to Vol II and Vol III up to fol 824^b of the copy noticed above

The MS breaks off on the passage—

والاولي ان يكون من الكتاب والاحساط ان يدخل في المحرري
حسعا وان

Written in ordinary Nastaliq excepting fol 294-306 which are in Nasikh. The whole book on Fevers contains marginal notes fol 306-332 spaces reserved for headings left blank

Not dated, Circa 18th century

(Khurshayd Nawwab)

No 23

fol 460 lines 29 size $17\frac{1}{2} \times 10\frac{1}{2}$ " \times "

The same

Another complete copy of the five books of the Qanûn in one volume. The rubrics are wanting on the following folios 37 38 41 43 46 49 50 51 101 270 280 286 289 and 290

Contents —

- Book I — General Rules of the Medical Art, on fol 1
 Book II — On Simple Medicaments, on fol 73
 Book III — Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol 142

Book IV Treatment of External Diseases, Fevers, etc., on fol 345
 Book V — Compound Medicaments, on fol 420

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwâن, and gold and blue ruled border lines

Not dated Circa 16th century

No. 24

foli 111, lines 26, size $11 \times 6\frac{3}{4}$, $8\frac{1}{2} \times 5$

The same

A copy containing the first book of the Qânûn A complete list of contents of this volume is prefixed

Written in a beautiful clear Nasta'liq Worm-eaten here and there

Not dated Circa 18th century

No. 25

foli 221, lines 15, size 10×7 , $6\frac{3}{4} \times 4\frac{1}{4}$

The same

A fragment of the above work This MS contains the latter half of the first book beginning from . كل العوارض واحد من ^{الصلة الثالثة في عدديه} . this is Jumlah II of Ta'lim III of Faun II of Book I The folios are transposed The arrangement of folios should be as follows 1, 191–217, 182–190 and 2–181 This is a fragment of an old copy of the Qânûn, the date of transcription as given in the colophon being A H 627

شهر المبارك المحرم سنه سبع و سبعين و سبعين

On the title page the name of the physician for whom this MS was transcribed is given as follows: —

امر بکتابة التكريم او لـ العالم الافتخار الامجد كمال الحق مسد
الحکما نفعه الاطلاع ارمدى ١٦١١ الصدای (٤٠)

Written on an old Apple Mac II.

No. 36

full full lines 1 size 9x 3 0x 4

شرح مکاتب الدسوی

SHARH-U-KULLÎYÂT-'IL-QÂNÛN

Vol. 1

A commentary upon the hukkâ' of th. Qânnâ' by ابو اسحق
ابن القاسم بن علی بن محمد الکاظم المحرّى
Abû 'Alî Muâmmâl ibn Sâlim (one of the chief disciples of Hâkim) Dated
Ar-Râzî (Târîkh) and known in the East as Al-Qushâ'î Mâlik (one of
Ibn al-Muâmmâl's Ilaqat) transcribed by Ibrâhîm Copy 1-1. He was
killed at Nagâjib in 210 AH at the hands of the Saracens invading
Ispâf. He left many works on metaphysics and medicine. ~
Ibn Abî Laythâ'ah 10 Ilusnâ'îl Muâmmâl Copy fol. 1
and II fol. 1-1

] 1818 —

الحمد لله الذي أحكم الناطق العلم الذي سلق الألسان بـ
أحسن ترجمة امامينا وامسانانا وـ **الدين**
اداشيم بن علي بن مصطفى المصرى الى لم ادل في
صياغة **العلوم** فلما توارثت الاسفار **بـ**
الامام فخر الدين الرادى مدح نعوه فاصدرا الحـ

The author states in the preface that while he was studying medicine under Imam Razi he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muhammad b Ahmad-al-Sâwajî

The comment begins thus, on fol 2^b

من احلم ان الماء . حلم يعرّف ، منه احوال بين الاسنان من
عمر ما يسعه ويروي عن الصحة لسماعها حاصله وتسرب رائحة العسبر
قال مولانا ان الماء . في لعة العر . الحدوث ولذلك لكل حادث
طريق ، الح

Thus the text is introduced with the word **من** and the comment with **العسبر**.

This volume extends from the beginning down to the end of Jumlah I of Ta'lim III of Faun II of the text

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A.H. 679 = A.D. 1280. The work is mentioned along with the other commentaries upon the Qâñûn in the Berlin Cat., No. 6281.

Written in an ordinary minute Nasta'liq. Wormed throughout, but serviceable

Scribe **محمد بن احمد بن مسعود الشنيري**

No. 27.

fol. 171, lines and size as above

The same

VOL II

The second volume of the work noticed above, extending to the end of the Kulliyât

Begins

قال الامام الذي ينعرف ، منها احوال الدليل مسحة اقسام
العسبر اقول قبل السروع في هذه الاقسام بعدم حلبه مسائل نافعة
في علم العصرة الح

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects philosophically. This sort of explanation has been further developed in Qutb u-l-Shâfi'i's Commentary (*vide infra*).

Written in the same hand as No. 26

No. 28

full 03 lines 32 size 11½ × 7½ 7½ × 1½

شرح الشارع

SHARHU-L-QÂNÛN

Vol. I

ح. الدين أبو الحسن علي بن أبي العزم الترمي Alā ud Dīn Abī b. Abī l-Hazīm [Khārim] al-Qarshī the celebrated commentator of the Qâniūn known in Europe as Syra is. He was born at Qarshī a town of Mawādī on Nahr in A.H. 607 = A.D. 1210. He became so famous that Yūsūf (Mirat nī Jinnah Lib Copy fol 432) and As-Suyūtī (Husn u-l-Muhādirah Lib Copy fol 274) consider him the greatest of the Muhammadan physicians of Egypt and according to Iktīfā (fol 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Maysūrī hospital of Cairo where after making an endowment of all his properties to that institution he died at the age of eighty in A.H. 684 = A.D. 1288. He studied medicine under Muhibbūd-Dīn ad-Dakhwār and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Iabaqat ush-Shawāfi' Lib Copy p 204 Brock p 493 II hāl p 497 As Subki's Iabaqat u-l-Kubrā (Cairo edition) vol v p 129 where سمع is wrongly printed for in the date of his death and Ibn Shuhba's Tabaqat (Asiat Soc Copy) fol 118.

Begins —

ح. الدين أبو الحزم الترمي الساعي
العالمس والصلوة على عادة الصالحين الح

The author in the preface describes the arrangement of the work in the following terms —

و قد رسماه على ترتیب ، كما ، العادون الا في التسریح و
الاعزانادین فاما راسا ان يجمع الكلام في المسریح في كما ،
واحد و برسه بعد الكلام في مباحث ، وجة الكبا ، الاول من كـ ،
العادون وهو المعروفة ، كما ، الكلبا ، وان ترد ، الاعزانادین
بعد الكلام في مباحث ، الادوية المفردة و ماسوي ذلك لابعد
ترجمة

Hâjî Khalîfah (iv, 497) mentions this work with the commentaries upon the Kulliyât, but a close study shows that it extends to the whole of the Qânûn

The commentary begins on fol 7 thus

قال السُّنْدُقَ الرئيْسِ رَهْ فِي الْأَمْوَارِ الْكَلِمَةِ فِي حَدِ الْمَرِ ، الْعَصْلِ
الْأَوَّلِ مِنِ النَّعْلَمِ الْأَوَّلِ مِنِ الْفَنِ الْأَوَّلِ مِنِ الْكِتَابِ ، الْأَوَّلِ مِنِ
حَدَالَطِ ، السُّرْجِ الْحَدِ فِي الْلُّغَةِ الْعَرَبِيَّةِ هُوَ الْمَعْنَى

Thus the text is introduced by the words قال السُّنْدُقَ رَهْ اللهُ وَحْدَهُ الْمَرِ and the commentary by السُّرْجِ الْحَدِ Only the beginning and ending words of the passage to be explained are quoted

This volume comprises Book I and Book III up to the disease داء الحصى (Pleurisy)

Copies Râmpâ, p 483, and Ayâsûfiyah, Nos 3643, 3648 and 3659-60

Written in clear minute Persian Naskh within gold-ruled borders
Water-stained in many places

fol 140^a contains a seal which runs thus

سُدَّةٌ سَاهَ نَهَ ، سُلْطَانٌ مُحَمَّدٌ مَهَ ، سَاهَ ١٠٢٥

Not dated , Circa 16th century

No 29

fol 582 lines 33 size $11\frac{1}{2} \times 7\frac{1}{4}$ $8\frac{1}{2} \times 4\frac{3}{4}$

The same

Vol II

The second volume of the above work

Begins —

الف الرابع في احوال الادن الح

This volume extends from the Diseases of the Ear (Book III) to the end of the Qanun.

Contents Book III (from Diseases of the Ear) on fol 1 Book IV (on External and General Diseases) on fol 401^b and Book V (on Pharmacopœia) on fol 571

Written in many hands in clear Persian Naskh. The first folio contains the following marginal note —

حد دوم او درسي برگانون طب نائب اموال امر الارا
مرحوم و سهم شهر رحم البرح تحول محمد ناصر
نموده مدد

There are seals and names of previous owners the earliest date being A.H. 1084

No 30

fol 515 lines 27 size $13\frac{3}{4} \times 8$ $10\frac{1}{2} \times 5\frac{3}{4}$

شرح كتاب القانون

SHARHU-KULLIYATI-'L-QÂNÛN

Vol I

A commentary on the Kulliyat of Avicenna's Canon by
الدین محمود بن مسعود بن محمد السراري

Mas'ud b Muslih-ash-Shirâzî, known to the East as Al-'Allâmah (the most learned). He belonged to a famous family of physicians of Shirâz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Nasir u'd-Din at-Tûsi, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftah of Sakkâki, Al-Asrâr of Suhrawardi and Al-Mukhtasar of Ibn u'l-Hajib. He died at Tabriz on the 11th of Ramadân, A.H. 710 = A.D. 1310. See Duraru'l-Kâmmah (Lib. Copy, II, p. 588), Tabaqât-ush-Shawâfi' of Al-Asnawi (Lib. Copy, p. 283), As-Subki's Tabaqât u'l-Kubrâ (Cairo edition), vol. VI, p. 248, Ibn Shuhîb's Tabaqât (Asiat Soc. Copy), fol. 132^b, and Mu'âti-i-Âstâb Numa of Shah Niwâz Khan (Lib. Copy), foll. 214-15. For his other works see Brock, II, 211.

Begins —

وَ ادْعُوكَتْ مِنْ أَنْ أَوْلَى مَا أَهْمَى حَدَّ الطَّافَرِ . وَاحْرِي مَا اتَّسَدَ
وَ الْكَلَارِ . الْحَمْدَ لِلَّهِ

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyât of Avicenna's Canon. He learnt it from his father Mas'ud, his uncle Kamâl-ud-Dîn Abu'l Khayr Muslih al-Kâzînî, after them from Muhammad b Ahmad al-Kîshî, Shâraf-ud-Dîn Zâki-al-Buskâni, and finally from Nasîr u'd-Dîn at-Tûsi. He then studied its other famous commentaries for himself and travelled through Khurasan, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyât which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qânnûn as his groundwork:

(1) سرحد محر الدین الراري (d. 606 = 1209)

(2) سرحد امام احیل الدین محمد بن نام آوران صد الملاک

See I A U, II, 120)

(3) سرحد نعم الدین احمد بن ابی تکر بن محمد الحموانی (See Mukhtasar u'd-Duwal, Oxford edition, p. 521)

(4) سرحد العریر بن صد الله الصلبی

- (5) سرح ابن ابراهيم المصري $d\ 018 = 1^{\text{st}}$
 (6) سرح حلبي ابن الشهيد الشهسي $d\ 087 = 12^{\text{th}}$
 (7) سرح ابو الشرح يعقوب بن عي المعرفي نابن ناين $d\ 69 = 12^{\text{th}}$
 (8) سرح يعقوب ابن اسحق السامری $d\ 051 = 1^{\text{st}}$
 (9) سرح سعد الدين الثارسي
 (10) سرح اكمل الدين العمواني

The arrangement of the work is explained by the author in the following terms on fol 3 —

ولما تمع عبدي مالم $\frac{d}{d}$ عند اسد في العالم مما يتعلق
 بحل هذا الكتاب و تمسير ما فهو كالسر من الكتاب راس ان اسرح
 له سما يدلل من اللثا صعابه و يه $\frac{d}{d}$ حن ربه المعانى لثاته
 شرمه سره على حل الثالثة و توضيح معانىه و الشرح تتصل
 تركسات و $\frac{d}{d}$ مسائل بل مجسدا اتصاله في تشيرير قواحده و تجزئه
 معاقده و $\frac{d}{d}$ دماصده و تكسر فوالد و بسط موجهه و بل ملفره
 و تشد مرسله و $\frac{d}{d}$ حل مجمله و الاشاره الى اسوأ ما احضره
 و كل سارح مسائله في مسائل الكتاب يتأذن و الى تلي ما
 يهو $\frac{d}{d}$ بالاعراب مراعاته في - ح ذلك يربط الالصاف
 والتب عى السفي والام اف

This is no doubt the biggest commentary and contains matters of some interest

This volume extends from the beginning of the text down to fol 1
 28th of Jumlah II of Ta lim II of Iann II

Copies India Office No 799 Gotha No 1917 II khâl iv 498
 Aya ûsiyah p 219 Kuprizidah p 63 and Rampur p 484

Written in ordinary Indian Nastaliq with decorated frontispieces
 and coloured borders

Dated Shabân II 10th

Scribo احمد بن

No. 31.

fol. 367, lines and size as above

The same

VOL. II

The second volume of the above work

Begins —

قد عرفت . ما سله ، من اعویلنا الفرق بن العلامة و العرض
 و فد عزه ، ان العلامة الح

This volume contains the commentary from Ta'lim III of Fann II to the end. The author left the portion of the text from Fasl 7th of Ta'lim II of Fann II to Fasl 9th of Fann IV uncommented, as appears from the following marginal note on fol. 271^b

ههـاترك الامـنـاد الى العـصـلـ الـماـسـعـ منـ القـنـ الرـاـعـ

Written in the same hand as above

No. 32

fol. 338, lines 37 and 30, size $12 \times 7\frac{1}{2}$, $9\frac{3}{4} \times 5$

شرح كلاد، الفانون

SHARH-U-KULLIYÂT-I'L-QÂNÛN.

Another commentary upon the Kulliyât of Avicenna's Canon by محمد ابن محمود الاملي, Muhammad b. Mahmûd al-Âmûlî, a learned Shî'a physician and controversialist of the time of Sultân Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunnî contemporary, Qâdî 'Adud-al-'Îjî,^{*} is given in Majâlis u'l-Mu'minîn (Lib. Copy), on fol. 405^b

* The fortress of Îg (or Avîg) stood north of Dîrkan (or Zarkun), the capital of the Dârîbgud province. Mustawfi generally refers to the castle as the Qil'ah Avîg. See Le Strange's "The Lands of the Eastern Caliphate," p. 28.)

Further reference to his life and works will be found in *Haft Iqlim* (Lib, Copy) fol 309 Brock i 457 and II Ah iv 500

Begins —

الحمد لله الذي دفع حكمته في حلقة الانسان و
علمهم الح

The author in the preface states that the present work is condensed from *Qutb u sh Shirazi's* commentary (*vide supra*) with many additions and improvements and after dedicating the work to *Jamal u d Din Abu Ishaq b Al Malik u s Sa id Mahmud Shah* enumerates the sciences such as Logic Mathematics etc allied to Medicine

The commentary begins on fol 3 thus —

الس الاول في حد ١١٦ و موصوعاته من الامور الـ ١٠ اصول
القائلون امرکلی سطع على حریمات الح

From the following note on fol 338 from an autograph copy we learn that the work was composed in A H 703 = A D 135^b —

صورة على ما في السجدة الاصل التي نخط ١١٦ و برحمة الله
تعالى سنه ١١٦ هـ هو العبد العـ ٢٠ ، محمد بن محمود الاملي احسن
الله احواله ان تكون ما كتبه كافيا مقاصده واقعا وان تبرره ما
سماه وافق الفراغ من ١٠ صحفة يوم ١١
المحرم منه ثلاث و ٣٠ ن و ١٠ هـ

In the colophon it is stated that the work was transcribed for *Hakim Fathullah Shirazi* a physician of the court of *Shah Jahan* for whose life see *Mirat i Aftab Numa* (Lib Copy) fol 222^b

Dated 1055 A H

Scribe الدین محمود ابن سر سمس الدین محمد السراري

No. 33

fol. 359, lines 25, size 10×5 , $8\frac{1}{2} \times 4$

سُرُحُ الْعَالَوْنَ، كِلَاوَنَ

SHARH-U-KULLIYAT-I'L-QÂNÛN.

VOL I

The first volume of Al-Kâzârûnî's commentary upon the Qânûn, containing the whole of that portion of the Kulliyât which treats of the general rules of the medical art

Sadid-u'd-Dîn al-Kâzârûnî, a famous medical writer of the 8th century A.H., seems to have been alive in A.H. 769 = A.D. 1369 (see Vol II of this work noted below). The exact date of his death is not known. He compiled the present work in A.H. 745 (see H. Kh., iv, 499, where it is given as its title). Besides this work he wrote Al-Mugnî, the famous commentary on Al-Qâishî's Mûjaz (*vide infra*)

Begins —

دَرَرَ تَهْمَنْ لَهُوكَ الطَّبِّيمَ وَاحْسَانَكَ الْفَدِيمَ . . . هَذَا مَا احْسَارَهُ
مِنْ سُرُوحِ الْعَالَوْنَ وَهَرَاهُ مُولَانَا سَدِيدُ الْمَلَةِ وَالدِّينِ الْكَارِرُوْيِيِّ
. . . وَيَسْعَى إِنْ أَصْدَقُ مِنْهُ مَنْ كَانَ مَسْمُولًا عَلَى قَوَاسِهِ
الْكَلَةُ وَالْحَرَثَةُ يَعْصِي نَالِفَوَاسِ الْكَلَةَ كَلَا، نَالِفَهَا كَلَا، اِدَا
. . . الْعَالَوْنُ الْكَلِيُّ مَدَ الْأَيَابَاءَ كُلَّيٍ يَسْرُحُ تَجْنَهُ كَلَا، كَالْحَمْلِ الْحَمْلِ

In this work the author has followed the method adopted by Al-Qutb-u'sh-Shîràzî in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol II of this work)

Another copy of this work exists in the Rampur Library (see Cat p 486)

Written in clear Indian Naskh within coloured borders
Dated Rabi II A.H. 1102

No 34

fol 260 lines 25 size 12 x 8 10 x 5

The same

Vol II

The second volume of the work mentioned above
Begins —

حال ۱۱ ح وحده الله و بعد حمد الله والسلام عليه حان
هذا الكتاب هو نابي الكتاب الذي هـ اهـ في ۱۱۱ الى الاول
مسـها هو في الاحكام الكلـه من ۱۱۱ و الثاني مـسـها هو في هذا المجموع
في الادـوهـ المـصرـهـ الـحـ

This volume contains the commentary on the second book of the Qanun which treats of simple medicaments

The words اـدـامـ اللهـ طـلهـ in the following note of Al Kazaruni quoted by his pupil Jalihius b Mahmud al Mutabbib al Jih make it evident that the transcription of the work was commenced during the lifetime of the author on fol 3 —

حال مـسـديـ و مـسـحيـ و مـحـدوـميـ و اـسـاديـ و اـسـادـهـ حـ
الورـىـ عـدوـهـ اـعـاطـمـ الـاطـاـ و اـسـوـهـ اـكـاتـرـ الـحـكـمـاـ اـفـصـلـ الـمـقـدـمـسـ و
اـكـمـلـ الـسـاحـرـيـنـ تـقـرـاطـ الرـمـانـ و حـالـسـوـسـ الـاوـانـ مـسـدـدـ الـكـانـ و الدـينـ
الـكـارـرـوـيـ اـدـامـ اللهـ طـلهـ الـوارـفـ عـلـيـ و عـلـىـ ۱۱۱ دـاـنـ
اـهـولـ وـاـنـاـ مـسـدـدـ الـكـارـرـوـيـ لـماـفـحـعـ سـوـقـنـ اللهـ تـعـالـيـ عـنـ اـسـامـ
سـرـحـ الـكـابـ الـاـوـلـ الـكـلـيـ عـلـىـ طـرـقـهـ سـرـحـ ۱۱۱ الـمـقـشـسـ وـحـدـهـ
الـلـهـ حـلـهـ وـاـهـ سـرـحـ الـمـوـصـعـنـ الـدـينـ طـفـرـ حـشـهـاـ لـعـانـ

مسعه عن ذلك و هما سرح تسریح الکتاب ، الکلی و سرح موسوع من
نهج ، النجیم من الفن الالد ، من الکتاب ، الاول الى الفصل التاسع
من الفن الرابع الح

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'U1-Khân's Madrasah of Tabrîz in A H 769 = A D 1369 —

قد فرع من تحریره المعنیر الى الله العی حالسوم بن محمود
الحلبی في دعا ، كسوة و مدة طولية مع اهلال
حال . . . السایي و العسرين من شهر ربیع الاول سنة تسع و سبعين
و مسعمائة نعمورة تحریر في مدرسة اورحان

On the extra leaves at the end prescriptions for various diseases are copied

Written in ordinary Nasta'liq

No 35.

foli 210 , lines 57 , size $16\frac{1}{2} \times 10\frac{1}{2}$, $13\frac{1}{2} \times 6\frac{3}{4}$

شرح القانوں

SHARH-U'L-QÂNÛN.

VOL I

The second part of a vast commentary on Avicenna's Canon, by حکم علی الحسلای, Hakim 'Alî al-Jilâni, the nephew of Hakîm-u'l-Mulk of Jilâن. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate and vied with the richest nobles of the court in wealth and honour. In A H 988 = A D 1580 he was sent as an ambassador to 'Alî 'Âdil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Âdil Shâh the Hakîm returned

to Delhi. In the 3rd year of Akbar's reign (A.D. 1570) he constructed the famous reservoir (for a complete description of which see Mirat ul-Umrā Lib Copy fol 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Galenus az-Zamani (Galen of the time). He was a learned scholar excelled his contemporaries in mathematics and medicine and was admired for his wonderful cures. His astringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608 Jahangir also visited the reservoir and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died says Jahangir in his Maqalat on the 14th of Du'l-Hijjah A.H. 1017 = A.D. 1608 (see Mirat ul-Āstab-Nūma Lib Copy fol 22^a). H. Blochmann however in his translation of Āin-i-Akbarī, p. 467 places his death on the 5th of Muḥarram A.H. 1018 = A.D. 1609. See also Ḥisṭ Iqlīm (Lib Copy) fol 313. Compare India Office Cat. Nos 781-84 where Dr. Loth not finding the life of the author makes an approximation and places him in the ninth century A.H.

Begins —

قال ۱۱ الرس و بعد محمد الله فان هذه الكتب
التي \triangle اها في ۱۱ التي اول منها في الاحكام الكلمه من
۱۱ و قد مر شاهد والاصح حا في الكتاب الاول بالاحكام الح

This commentary is the biggest of its kind and in point of authority comes next to that of Al Qarīhī.

The portion of this commentary dealing with the Kulliyat was lithographed on the margin of Al Amuli's commentary in Lucknow in A.H. 1266.

Written in minute Nasta'liq within coloured border lines. From fol 34 to the end of the manuscript each page is divided into various light coloured columns. The names of drugs are noted on the margin in red. Slightly worned. The Ms. contains occasional marginal corrections and the text is marked with red lines.

A complete copy in five volumes exists in Rampur see Rampur Cat. Nos 133-40 p. 180. For other incomplete copies see Brit Mus p. 744^b and Ind. Office No. 781.

Not dated Circa 17th century

No 36.

foll 134, lines 65, size $14\frac{1}{2} \times 9\frac{1}{2}$, $13 \times 5\frac{3}{4}$

The same

I

fol 1-124 A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III

Begins —

الفن السادس من الكتاب ، السال ، في احوال الهم و اللسان
... من مسامع الهم و اللسان وقد مر كسر ما يسعى تسريعها في
الكتاب ، الاول الح

and ends, on fol 124^b, thus

تابعوا لكون الديدان و الحمساء ، فعله [فعالجه] بهذا السرقة للسلح
اسود ورن درهم ... فاه يصرح الديدان ايضا

II

fol 125-134 A fragment of the fourth part of the above work corresponding to foll 181^b-190^a of the volume noticed below

Written in clear Persian Naskh foll 1 and 124 are supplied in a later hand in minute Nasta'lîq

Not dated Circa 17th century

No 37

foll 72, lines 57, size $14\frac{1}{4} \times 9\frac{1}{2}$, $12\frac{1}{4} \times 5\frac{1}{2}$

The same

A portion of the third part of the above work, extending from Maqâlah II of the 19th Fann of Book III to the end of Book III

Begins

am

او يربو ... مداره المسدا ، مع المسك ... المعالة السائدة

الايات التي تعرض السول كلام في $\textcircled{2}$ معرفة السول الـ $\textcircled{1}$
 وهذا الكلام مع ما يليه كالمتقدمه الحـ

and ends thus —

النبي سرح الكتاب الثالث من الثالثون بحمد الله وحسن توفيقه
 وسلوه الكتاب الرابع الشا الله العزير الحكم

Written in the same hand as the portion noticed above Corrections
 are made on the margin

Not dated Circa 17th century

No 38

foli 192 lines 50 size $20 \times 12\frac{1}{2}$ $17 \times 9\frac{1}{2}$

The same

The fourth part of the work mentioned above This volume
 comprises the 4th Book of the Qanún on general diseases

Begins —

الكتاب الرابع من الثالثون في الامراض التي لا تخص ، سو
 دون حصول

Written in a clear bold Naskh with a double-page unwan within
 coloured border Corrections are made on the margin A list of
 contents in a later hand is attached in the end

Not dated Circa 18th century

Scribe مصطفى بن فصل الله

No 39

foli 77 lines 51 size 20×12 $17\frac{1}{2} \times 9$

The same

The fifth part of the above work This volume comprises the fifth
 book of the Qanún on compound medicaments

Begins —

قال السَّاحِرُ الرَّئِيسُ رَحْمَةُ اللهِ تَعَالَى لِعَدِّ هَرَبٍ ... لِلصِّحَّةِ هَنِي
أَنَّ الْكِتَابَ ، السَّابِيُّ الدِّيُّ فِي أَهْوَالِ الْأَدْوِيَةِ الْحَ

and ends, on fol 12, thus.—

قال صَاهُ ، الْفَامُوسُ ... وَالسَّمُ اصْلِيْ نَفْوَلَهُمْ مَرْهُبٌ وَ
لُوكَادُ ، رَائِدَهُ لَفَالُوا ارْهَهُ ،

In the end a few chapters are added by the author himself on the admonitions given to medical practitioners, beginning —

هَذِهِ أَوْاً ، فِي الْوَصَايَا النَّفَهَاتِ مِنَ الْكَبِ ، وَكَسْرِ مِنْهَا مِنْ
سَرَحِ الْعَالَمِهِ بَعْدِ الْسَّفَرِ وَحْدَهُ ، الْمَكْرُرُ الْحَ

Contents of the additional chapters —

fol 73^b

اللَّا ، الْأَوْلَ ، مَا يَسْعَى أَنْ يَكُونَ الطَّالِبُ ، عَلَيْهِ

fol 74^a

اللَّا ، السَّابِيُّ فِي الْعِلُومِ الَّيْ لَا يَدْلِي لِلْطَّالِبِ ، مِنْهَا

fol 74^b

اللَّا ، الْأَلَّ ، مَا يَسْعَى ، أَنْ يَرْوَضَ لَهُ الطَّالِبُ ، بَعْسَهُ بَعْدِ الْعِلُومِ

وَمَا يَسْعَى ، أَنْ يَسْعَى دِيدِنًا وَحَادِهَ

fol 75^b

اللَّا ، الرَّابِعُ ، مَا يَسْعَى أَنْ يَسْعَى الطَّالِبُ ،

fol 76^b

اللَّا ، الْخَامِسُ فِي اِمْتِنَانِ الطَّالِبِ ،

A list of contents is attached in the end

Written in the same hand, probably by the same scribe as above,
with a decorated frontispiece Corrections are made on the margin

Not dated Circa 18th century

No 40

full 294 lines 21 size $9\frac{1}{2} \times 6 \frac{1}{4} \times 3\frac{1}{4}$

عاتة العلوم في ندر المحموم

GÂYAT U'L-FAHÛM

A commentary on that portion of the Qanûn of Avicenna which treats of Fevers (Tann I of Book IV) by جان بن اسحق ،
 اسحق خان بن اسحاق Khan b Isma'il Khan of Delhi an Indian physician
 of the 12th century A.D.

Begins —

لحمد الله سلطانه على ما افتقى من تعلم حثائق العلل و
 ماهيات الامراض و بعد فتقول اسحق بن اسحاق
 ٤١١ الح

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al Qarshi's commentary on the Qanûn (*vide supra*) which though it contains useful comments is yet full of futile attacks on Avicenna. He therefore referred to Al Jilani's commentary (*vide supra*) which according to him contains successful refutations of Al Qarshi's hostile criticisms but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work he says is an abridgement of Al Jilani's long comments to serve as an introduction to that encyclopaedia.

In the colophon the date of composition of the work is stated as A.D. 1182

وكان ذلك في رابع شهر رمضان ١١٨٢ الم في شهر مهـ اسـ
 وسـانـ وـماـهـ بـعـدـ الـالـلـ

A copy of this work is noticed in the Pimpur Cat p 486

Written in an ordinary Nasta'lîq, the text being marked with red lines. Copious notes from the author himself, designated by the words مسند و ملحوظة الله مسند الله، are noted on the margin.

Dated A.H. 1283

Scribe مسند الله

No. 41

fol. 393, lines 29, size $15 \times 8\frac{3}{4}$, $11\frac{3}{4} \times 5\frac{1}{2}$

شرح كتاب العانوں

SHARH-U-KULLIYÂT-I'L-QÂNÛN.

A commentary upon the Kulliyât of the Qânûn of Avicenna, by حکم شعائی خان ابن حکم مسند السافی خان مسح الملک Hakîm Shîfâ'î Khân b. Hakîm 'Abdush-Shâfiî Khân Masîh u'l-Mulk, an Indian physician who flourished in the reign of Âsifû'd-Dawlah of Oudh, and after his death served Sa'âdat-'Alî Khân, his successor to the throne of Oudh.

Âsifû'd-Dawlah succeeded Shuja'u'd-Dawlah in A.H. 1188 = A.D. 1774, transferred the seat of his government from Faydâbâd to Lucknow, and died after a reign of twenty-three years in A.H. 1212 = A.D. 1797. Sa'âdat 'Alî Khân succeeded him in A.H. 1212 = A.D. 1797 and reigned till A.H. 1229 = A.D. 1808. See Beale's Biographical Dictionary, p. 81.

Begins —

رساکل ، الالسنه عن سكر الائک و حرمه .. الافواه عن توسبه ،
دعهائک ... معلول القبر . المھاطر . من حلمه الرہمان بحکم
شعائی خان ابن حکم مسند السافی خان مسح الملک الخ

In the preface the author states that he compiled this work for his son Mîrzâ Amân 'Alî, and dedicates the work in the following terms

وریس ، دیباچہ نامم من هو کالعللة الامای ... و ریر الہ ، الملک
سدیار الہ ہام عمدہ الملک اصریاد الدولۃ آئے ، جاہ برهان الملک

أبو ١١ - ورمان صدر حسگ سجاع الدوله ناظم الملک معادن خلی
خان بیادر

Written in a clear Nastaliq with a double page margin and
coloured border lines. The text is introduced with the words
اقول ۱۱ - رحمة الله

Dated Rajab A.H. 1216

Written by مسروق نظر علی

—

No. 42

fol. 60 lines 15 size 9 $\frac{1}{4}$ x 6 $\frac{1}{4}$ 7 x 3 $\frac{1}{4}$

المسار کاں القابوں

IKHTISÂR-U-KITÂB I'L QÂNÛN

An abridgement of the theoretical portion (الكتاب) of Avicenna's Canon by ابو عبد الله محمد بن يوسف شرف الدين الإيلاني Abu 'Abdullah Muhammad b. Yûsuf Sharaf ud Din al Ilâqî. He was a philosopher and one of the famous disciples of Avicenna. He died about A.H. 460 = A.D. 1068. See Ibn Abi Usaybiâh II 20 and Brock I 45.

Begins —

الحمد لله الذي أحيى الحمد والصلوة على حسر [حاته] محمد واله
أعلم ان اهله حلم سعرف منه احوال دين الانسان الح

As the work is divided into Fasls it became subsequently known as *Fusûl u l Ilâqî*. This treatise became very popular. Many commentaries appeared on this work of which the following four are noted in II *Ikh* iv 434 —

1 *Amali l Iraqiyah fi Sharh i Fusûl u l Ilâqiyah* by Mahmud b. Ali b. Mahmûd al Himsi known as *Taj ur Râzî* composed in A.H. 730 = A.D. 1335

2 *Al Bast u l Waqi fi Sharh i Mukhtasar u l Ilâqî* by Muzaâfir b. Amîr u l Hâjj b. Muâyyid at Tabrizi

—

3 Sharh bî Qâla Aqâl, by Muhammad b. 'Alî an Naysâbûrî,
composed in A H 750 = A D 1350

4 Shaikh bî Qâla Aqâl, by Sadid-u'd-Dîn Simâni

Other commentaries are noticed in Brock, 1, 45, and Berlin Cat,
No 6284

Written in ordinary Nasta'lîq, with marginal notes and corrections
fol 8 supplied in a later hand

Dated Rajab, A H 1245

No. 43.

fol 107, lines 20, size $12\frac{1}{2} \times 8\frac{3}{4}$, $9 \times 5\frac{1}{2}$

كتاب الموجز من العائزون

AL-MÛJAZ.

A compendium of medicine, abridged from the Qânnûn of Avicenna,
by علي بن ابي الحرم الفراشی, Al-Qâishî, known in
Europe as Syrasis, d A H 687 = A D 1288. For his life and works see
above, also Brit Mus Suppl, No 805.

Begins —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْحَمْدُ لِلَّهِ عَزَّوَجَلَّ وَالْحَلْوَةُ عَلَى أَنْبَائِهِ حَسْوَمًا عَلَى أَهْلِهِمْ

محمد فَقِدْ رَتَبَ هَذَا الْكِتَابَ عَلَى أَرْبَعَةِ دُونِ الْحَ

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qânnûn.

Copies Brit Mus Suppl, No 805, Berlin Cat, No 6275, Brock, 1, 459, Gotha, No 1921, Batavæ, III, 239, Ayâsûfîyah, p 224, Nûr 'Usmâniyah, p 204, Kupiilizâdah, pp 6 and 63, and Râmpûr, p 498.

For different editions of this work and its commentaries, see Ellis' Cat of All Books in the Brit Mus, 1 230

Written in a clear Nastaliq by Isma'il Khan the brother of the founder of this Library and contains occasional marginal notes

Not dated Circa 19th century

No 44

fol 371 lines 26 to 29 size $9\frac{3}{4} \times 5\frac{1}{2}$, $\frac{3}{4} \times 3$

كتاب المعنى شرح الموجر

AL-MUGNI

مدد الدين،
الكارروي،
Sadid u d Dîn al Kazarûni who was alive in A H 779 =
A D 1377 See above also Brock 1 457

B gms —

الحمد لله الذي ادعى نقدته حواهر ١٤٠ هـ محردة ، اماعد
فليما كان احساح الح

In the preface it is stated that the author based this work on Al Qutb u sh Shirazi and Al Qatshî's commentaries on the Qanûn and added matters which he gathered from his teacher Burhan u d Dîn al Abri. The following works are enumerated here as authorities — 1 Haly Abbas Kitâb u l' Maliki 2 Yasîhi's Al Mîah 3 Ibn Abi Sîdîq's Nakbatul Ilaj 4 Ibn Hubal's Al Mukhtâr 5 Al Ma'lîqîs Jumi and 6 Avenzoar's celebrated At Taysir

The title of the work as quoted above also occurs in the preface —

و ، كتاب الـ، في شرح الموجر

The commentary proper begins on fol 2^b thus —

حال المصحة بعد حمد الله اربعه فسون و انا المصح الكتاب
في هذه الاربعه الح

Copies Brit Mus Suppl No 806 Berlin Cat No 62.7 Gotha
No 1925 Batavie 11 240 Cairo 11 45 As Soc p 84 Wali u d
Din p 143 Ayasûfiyah p 218 and Nur Uşmaniyah p 20

Repeatedly printed and lithographed See Ellis' Cat of A1 Books in the Bīt Mus, 11, 556

The first three folios are written in Naskh, the rest in Shikast Amīz Nasta'liq

Not dated, circa 17th century

Scribe رهان الدين علي ابن المرحوم ابراهيم

No 45

foll 302, lines 21, size $12\frac{3}{4} \times 10$, $8\frac{3}{4} \times 7\frac{1}{4}$

النافسي شرح الموجز

AN-NAFISI.

Another commentary upon Al-Qarshi's Kitâb-u'l-Mujaz, by برهان الدين نافس ابن عوص الكرماني, Buīhân-u'd-Dîn Nafîs b 'Iwad al-Kîrmâni, a Persian physician of the time of Ulug Beg Mîrzâ, who died after A H 850 = A D 1446. See Habib-u's-Siyar and Brock, 1, 457

Ulug Beg Mîrzâ, the grandson of Amîr Tîmûr, was celebrated for his astronomical researches. He succeeded his father in A H 850 = A D 1446, and was cruelly put to death by his son, Mîrzâ 'Abdu'l Latif, in A H 853 = A D 1449. See Beale's Biographical Dictionary, p 407

Begins —

قال السعدي الامام الحسن الكامل عليه الدين علي بن ابي
الحرم العربي المنبار ، صنعه بقول همسا للصالحة مسل تعدد و
تمدد الح

According to Hâjî Khalîfa (vi, 252) it is the best commentary upon Al-Mujaz, and was composed in Dî-Hajj, A H 841 = A D 1437 at Samâiqand. By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a textbook and the standard of rational expositions of the medical theories

For other copies see India Office, No 785, Ross's Cat of Pers and A1 MSS in the India Office Library, p 125, Gotha, No 1955, As Soc, p 86, Cairo, vi, 21, Nûr 'Usmâniyah, p 200, Kupîlîzâdah, p 63, and Râmpûr, p 500

Written in an ordinary Nasta liq Repeatedly lithographed in India

Dated viii 1250

سچ ~ ۶۰۵ سریبو

No 46

حصة ١٠

HÂSHIYAT-U'N-NAFÎSÎ

A gloss on An Nafisi's commentary of Al Mujiz by حکیم اعاجب Hakim Ajajib b. Mu'ali Khan an Indian physician of the twelfth century (11). His father was a contemporary of Mu tamid u'l Muluk Hakim Alawi Khan the famous physician of Muhammad Shah of Delhi (*vide infra*).

Begins —

فوله صنه السعل هبيا للمسالعه نا على ان السقره من مصاعب
للامد المص كما حرب العاده له الح

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus —

فرثت من كتابه هذه الحاسة على سرح الموجر ١١، ي
١١٠ ي من تاليف الناصل المحقق الالمعي و الحكم المدحى
اللودعى و حمد الدهر فريد العصر حامع المعقول و المسقول
حاوى الفروع والاصول مسما في العلوم الطسية اعني حكم اصحاب
ابي معالج حان اسكنههما الله في روضات الصان

Written in an ordinary Nasta'liq, within coloured border lines
The work ends on fol 161 and the remaining twenty-four folios are
blank Wormed throughout

Dated A.H. 1270

Scribe على

No. 47

fol. 298, lines 11, size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4$

The same

Another copy of the work noted above Begins and ends in the same manner as the former copy In the end of this copy there is a حاتمة (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost

Written in an ordinary Nasta'liq

Not dated, circa 18th century

No. 48

fol. 373, lines 21, size $11\frac{3}{4} \times 6\frac{1}{2}$, $8\frac{3}{4} \times 4$

حاشية النفسي

HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisi, by حكم سريه - حان, Hakim Sharif Khân of Delhi, a physician of Persian extraction, who settled in India and died with 'Alawi Khân, the celebrated physician of Muhammad Shâh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar These two men became the focus, as

it were of the later Indian physicians who trace their sources of learning either to the one or to the other. The descendants of Sharif Khan still retain a sort of reputation for medical skill at D.P. He died at Delhi in A.H. 1241 = A.D. 1823.

— 1 —

الحمد لله رب العالمين ، أكمل معارفه سلام عاصم ، كمال
حثا روا الورا الح

In the present the author & his son have left and his immediate
successors in the following manner —

واسمي سالم العزم و مولد رسول الله المكرم واسم والد
محمد اكمل واسم والد محمد واصل الح

Be it known that the title of the following versions of
Meer and Mirza.

The glass extends from the beginning of An-Naf'i to the end of
the first Fatiha corresponding to fol. 1-9 of the copy of An-Naf'i
noted above. It is very popular with the Indian Hakim-s up to this
time and the Indian lithograph copies of An-Naf'i usually
contain a section from this glass in the margin.

I discuss now certain things in the glass of An-Naf'i which is
not found in many of its copies and I will mention them —

لوجهنا الى عتاب اد الو . و من يسمى كوشش ، ندم ذلك
الكتاب

Written in a list Na'tiq with other marginal notes of the author
himself. No distinction between the text and the glass made.

Dated A.H. 144

Scribe : عکیم ایں سکس کامگار بان شد

No. 49.

fol 196, lines 29, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 5$.

موجز الموسوعة

SHARH-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qaishi's Mūjaz of
unidentifiable authorship

Begins abruptly from the middle of the diagnostic indications of the sediments of wine

انواعه ثلاثة الطامي و المعلق و الراة ، و اسلم الرسمو .
الرسمو ما كان مائمه لسب سواد الح

The first Fann ends (fol. 70^a) with the following colophon:

و هذا آخر ما تحدثناه في سر حدا الفن فمن ⁶⁰ المحضر
و تتحقق معانٍ ما فلما كنا نعي و هو ⁶¹ نأن يكون في المعالجات ،
و الاعمال الطبية صائنا فان هذا الكبار ، مسلسل على رد كبار ،
الفن و سر وحده و حبرها من الكبار ، المشهورة والخواصي في هذا
الفن ⁶² ،

The chapter on simple medicaments (Bâb II⁴ of Jumlah II of Fann II) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms

الله ، النبی فی احکام الادویة المعرفة و قد رتباه علی حروفه ، الحمد اعلم ان المحسن ، لم یذكر فی هذا الفن و لا فی الدي تلقیه من المعرفات ، الا العلیل و بعض نذكر اینم كل معرفت ذکرہ بالعرسہ و نرمز له بعده ع نم فالقارسۃ و نرمز له

فَهُنَّ بِالسَّرِيَانِ وَنَرْمَرَ لَهُ مِنْ نَارِ الرِّمَادِ وَلَعْلَهُ رَمَمَ نَالِبِونَةِ
وَلَكَ بَعْدَهُ يَ وَلِلْعَقِّ فِي أَحْرَمِ شَرْدَدِ مِنْ كُلِّ حَرْفٍ مَا تَرَكَهُ
مِنَ الْمُشْرَدَاتِ نَالِلِهِ وَالْأَمْلَ وَاسْدَا نَالَلِ وَمَا نَلَهُ حَرْمَانِ
بَعْدَ حَرْفٍ وَكَذَلِكَ فِي لَقْنَةِ الْعَرْوَفِ عَلَى أَحْسَنِ لَطَامِ وَوَهْ وَ
اَدْكَرَ بَعْدَ أَنْ اَسْنَ ما دَكَرَهُ مِنَ الْمَرْكَابِ اَعْرَافَنَادِيَا اَحْمَعَ فِيهَا
مَا يَصْحَّ اللَّهُ مِنَ الْمَعَاجِنِ وَالْاَسْرَةِ وَالسَّفَوَافِ وَالْاَصْدِهِ وَ
الْبَطْلَوَافِ وَالْأَمْلَ وَحَاجَ وَخَرَدَلَكَ مِنَ الْمَرْكَابِ
مِنَ الْمَسَاحِ وَكَابَ الْثَالِوْنِ وَمَرَدَاتِ اَبِنِ السَّطَارِ وَالْحَاوِيِّ
وَالْأَمْلَ وَرَوِيَ وَابْنِ سَعْوَنَ وَكَابَ تَقْوِيمَ الْاَنْدَانِ ١٤٠ يَ وَ
مَسَاحَ الدَّكَانِ وَالْاَخْدِهِ وَاَصْوَلَ التَّرَاءِ ١٥٠ هَرَمَدِيَ وَخَرَدَلَكَ
مِنَ الْكِتَبِ الْمُصَوَّرَهِ وَالْكِتَابَ ١٦٠ وَرَهِ

The following twenty labs are supplemented by the author after completing his comment on the chapter of compound medicines (Bab II of Jumlah II of Fann II) —

1 On Beverages and Extracts on fol 17

في الاصربه و الربيوب

2 On Linctuaries and stomachic medicines on fol 178

في الحوارمساب و المعاجن

3 On Pills and Azyarijat (laxative pills) on fol 182

في الصوب و الانارحاب

4 On Decoctions and Solutions on fol 183*

في الاما و ساب و الشوعاع

5 On Clysters and Suppositories on fol 184

في العقن و السفافات و الفرارج

6 On Linetics on fol 185,

في ادر» الش

- 7 On Lohogs (electuaries or other preparations to be licked), on fol 185^b في اللعوقا ،
- 8 Cakes or Tablets, on fol 186^b في الأقراص
- 9 On Powders, on fol 187^a في السعوفا ،
- 10 Plasters, embrocations, and preparations for fomentation, on fol 188^b في الأطلة و الأصدقة و الكبارا ،
- 11 On Oils, on fol 189^b في الادهان
- 12 On Collyrium, on fol 191^b في الأكحال
- 13 On salves and other fine powders to be sprinkled on wounds, on fol 192^a في المراهم و الدروعا ،
- 14 On Tooth-powders, on fol 193^b في السسونا ،
- 15 On Gaigles, on fol 194^a في العراغر
- 16 On fruit-preserves, on fol 194^a في المرسا ،
- 17 On Elixires and Perfumes, on fol 195^a في السعوطا ، و السومما ،
- 18 On preparations to be poured down slowly on the head, on fol 195^a في التناولا ،
- 19 On preparations for Haui, on fol 195^a في ادوية السعر
- 20 On Weights and Measures used in medical preparations في الاوران و المكائيل

The MS ends abruptly after the words فصل على الاكال
 This work may be Shihib ud Din al Bal Balis commentary on
Al Mujaz which is spoken of by Haji Ikhalfah (vi 252) as containing
 valuable and subtle discussions a knowledge of which is necessary for
 medical practitioners

Written in an Arabian Naskh

Fol 18 contains a drawing of Jabal ul Qamar showing its connection
 with the Equator Aqlim I Aqlim II Cairo Alexandria and Ashmûn
 Not dated Circa 18th century

No 50

fol 93 lines 21 to 25 size $9\frac{3}{4} \times 6\frac{7}{8}$

شرح الموجز

SHARH U L-MÛJAZ

I

fol 1-83

An anonymous commentary upon the theoretical portion of Al Qarshi's
Mujaz
 Begins—

مقدمة في تبيان سبب الـ و الشرح الله أن سبب هذا
 العلم نابع بالعقل الح

After a Muqaddimah the commentary proper begins thus on
 fol 2 —

فالـ رحمة الله تعالى تعدـ الله قد ورسـ هذا
 الكتاب في اكبر السـ هذا ما اورد الصـ و الصـ كـاـهـوـ
 مـعـارـفـ في اوـاـلـ الكـ

The author after completing the comment (fol 74) adds the following four Tafsils (chapters) on the qualifications of physicians and case taking and concludes the work with a Khatimah on admonitions to practitioners prognostics and other miscellanies of medicine —

fol 74^a Qualifications of physicians

العقل الاول . بما يه . ايسا . المطب . ه
؛

fol 74^b Things which he ought to avoid

العقل الثاني . بما يه . اه . هـ

fol 75^b How to visit the sick and proceed with the treatment of the rich and poor

العقل الثالث . بما يه . في مادة المرضى و كعبته السرور
في المعالجة اسما . الورى من العبراء والاساء

fol 77^b

العقل الرابع مع اداته [sic] مع الصـ . من الامباء

II

fol 83–93

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة عريري)

Begins—

الحمد لله الواحد الصمد السرمد و لامولود و لاولد
اما بعد اعلموا أولاد الرؤوف و اهل الادراك بالـ

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sultan 'Abdullah Qutb Shâh of Golkonda (reigned from A.D. 1611–72). See Lane Poole's Mohammanan Dynasties, p. 318

Written in ordinary Nasta'liq

Not dated Circa 17th century

No 51

full 39 lines 17 size 8 x 1 $\frac{1}{2}$ 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$

القانونية

AL-QÂNÛNJAH

A medical compendium condensed from Avicenna's Canon by Sharaf ud Din Muhammad b Umar al Jâmi, who died in A H 745 = A D 1344 See Brock II 213
Begins —

الحمد لله رب العالمين و الصلاة و السلام على نبي محمد
و نعمه مختصر . بل على ربنا ما يحيى اسْمَارَه
للها من صاعه ١١٤ الحسنة من ۲ الاعدمن الح

The work is divided into ten Maqalas and has been the text of many commentaries see Brock I 457 The contents of the work are completely described in the Berlin Cat Nos 6293-4

For other copies see Ind Office No 791 and II Kh iv 49.

Written in a clear Nasta'liq with decorated frontispiece within red border

Dated 1114 A H

Scribe حسان بن محمد القاري

No. 52.

foll 144, lines 23, size $6 \times 2\frac{3}{4}$

شرح العانوجة

SHARH U'L-QÂNÛNJAH.

عبد العباح ابن عبد العباح
A commentary on Al-Jagmînî's Qânûnjah, by Abd u'l-Fattâh b Sayyid Ismâ'il al-Husaynî
Begins

اما بعد حمد الله مقدر الامرة و الاحراء الح

In the preface the author names his teacher in the following terms

الحكيم الاصفهاني والطبلي المفعى العلي الاعلم

Probably 'Alî is the name of his master
Commentary begins, on fol 3, thus

الحمد هو الوجه ، بالجمل على حمد العبا

Al-Qânûnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India

Written in an elegant Indian Naskh, within gold borders The first eight folios are supplied in a later hand Wormed throughout but mended

Not dated Circa 17th century

No 53

foll 158 lines 15 size $5\frac{3}{4} \times 3\frac{1}{4}$ $3\frac{3}{4} \times 1\frac{3}{4}$

رِكَاتٌ ۖ رِسْعٌ الْجَمْرُ لِحَالِسُوسٍ

TAFSÎR-U-KITÂB-I'T-TASHRÎH-AS SAGÎR

ابو الريح عبد الله بن ابي فرج

ابن ابي فالج، Abu l Farâj Abdullâh b at Tayyib

The Author of the text Claudius Galenus was born at Pergamus
فرخامون، a small town in Mysia east of Constantinople in A.D. 131
or 132. He received his early education in the various branches of
mathematics from his father. In his fifteenth year he was placed
under tutors to study logic and elementary philosophy. In his seven
teenth year his father being influenced by a dream directed him
to study medicine. He commenced his medical studies under Satyrus
ساطوروس. In his twentieth year his father died and he left Pergamus
for Smyrna to place himself under the instructions of Pelops طالس
a pupil of Quintus (or more correctly of Numidianus) whence he
proceeded to Corinth مورنطوم، hearing of the fame of Iphicrianus
ايفيزيانوس a disciple of Quintus قونطوم. In his twenty eighth
year he returned from Alexandria to Pergamus. In his thirtieth year
corresponding to the first year of the reign of Marcus Aurelius
Antoninus he went to Rome for the first time and remained there for
three years. Soon after his return from Rome he was summoned to
Aquileia by Anrelius and Verus to accompany them in their expedition
against the Germans. In his thirty seventh year he again visited
Rome and passed there another three years. He had to leave Rome on
account of a sudden pestilential outbreak. He was again summoned
by Aurelius to accompany him in his expedition to the barbarians but
on the plea of making a pilgrimage to the temple of Asculapius he
was left behind as a medical guardian to Aurelius son Commodus.

During this period says Galen which was prolonged by Aurelius
unexpected delay in his return to Rome he enjoyed the greatest leisure
and devoted himself solely to the study of medicine and production of
his voluminous works a large number of which were burnt in the

Temple of Peæe, ارييٰ، at Rome, where they had been deposited. He visited Cyprus and Lemnós Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhoea، الدر، on the way in Faramā* (a fortified town of Egypt on the coast of the Mediterranean, see Ya'qūt's Mu'jam, iii, 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qiftī, on the authority of Mubashshīr b Fātik, tells us that he learnt medicine from Arminas، ارمیس، and derived his knowledge of the diseases peculiar to women from a woman named Cleopatia، قلوباترا، while the author of Tārikh-i-Guzidah (Lib Copy, p 72) makes him a disciple of Albinus، بلامس، the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abī 'Usaybi'ah and Ibn u'l-Qiftī on the authority of 'Ubaydullāh b Jibrā'il—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M Ulpicius Trajanus (A.D. 98–117), corresponding to A.D. 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullāh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," سکس، كا، سبل السرير، states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phœnix," سکس، he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aurelius Antoninus for Marcus Annius Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A.D. 138, the first year of the reign of T. Aurelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A.D. 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phœnix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

* The Greek authors make no mention of the place of Galen's death. Abu l-Faraj states that he died in Sicily, صقلية. The place noted here rests on the authority of Mubashshīr b Fātik and Al-Mas'ūdi. See Smith's Dictionary of Greek and Roman Biography and Mythology, ii, 209, and Ibn Abī 'Usaybi'ah, i, 82.

kings to proceed to Aquileia where they had their headquarters and whence they intended to attack the Germans I at once proceeded in the hope that I would be exempted for I learnt that one of them bearing the name of Verus **مرمن** was very kind hearted and lenient When Antoninus became King after Hadrianus **ادرنوس**, he nominated Verus as his successor who succeeding Antoninus made a man named Lucius **لويس** a sharer in his kingdom and gave him the surname of Verus while he himself received the surname of Antoninus However when I reached Aquileia a fierce pestilence broke out The Kings with a number of their companions returned to Rome leaving the greater portion of the army behind From those who remained at Aquileia some died and some survived They suffered a great deal not only on account of pestilence but owing to their return in midsummer Lucius died on the way back and Antoninus carried his body to Rome for burial Histories of Greece strictly corroborate Galen's narrative That Aurielius original name was Marcus Annius Verus since his adoption as successor by Antoninus he received the surname of Aurelius and after his succession to the throne he assumed the title of Antoninus I that Lucius Verus son of L Ceponius Commalus Verus was nominated by Hadrian to be with Aurelius the joint successor of Antoninus Pius He remained insignificant during Antoninus reign but Aurelius gave him his daughter in marriage and made him a sharer of his throne That Aurelius and Verus led a campaign against the Gauls in the beginning of AD 167 and made Aquileia their headquarters but on account of the retreat of the barbarians they returned to Rome at the close of the year That in AD 168 they led the second campaign against the Gauls It was in this campaign that Galen was summoned to headquarters They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr C Merivale's History of the Romans under the Empire vol III chapters lxvi-lxviii especially pages 334-336) Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (AD 161-180) who succeeded Antoninus Pius in AD 161 and in whose reign the Germans were attacked Now counting backwards taking AD 161-162 to be Galen's thirtieth year we see that Galen was born in AD 131-132 in the fifteenth year of Hadrian's reign (AD 117-138) and not in AD 108 the tenth year of Trajan's reign

As to Galen's merits it is unnecessary to dwell upon them at length but it will suffice to quote Dr Duruy (History of Rome v 6,9) who has thus well summarised his attainments He says Galen was next to Hippocrates the greatest physician of ancient times by the certainty of his diagnosis by the importance he attached to anatomy and what was a new thing to experience He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given, these were the beginnings, still very uncertain and but too quickly arrested, of our experimental method. Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age. Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time" (See also Dr Adam's preface to his translation of Paulus Aeginata.)

Further accounts of his life will be found in Ibn Abi 'Usaybi'ah, 1, pp. 71-103, Mukhtasar-u'd-Duwal (Beirut edition), pp. 122-124, Abu'l Fidâ's At-Tawâ'ilikh-u'l-Qadimah (Fleischer's edition with translation), p. 108, Rawdat-u's-Safâ (Nawal Kishore's edition), 1, 235, and Habib-u's-Siyâr, 1, 94.

For Arabic translations of his work see Kitâb-u'l-Fihrist, pp. 288-91, and Ibn-u'l-Qiftî, pp. 122-132.

For his contributions to the science of medicine and numerous editions of his works see C Knight's English Cyclopædia (Biog.), III, 8, W Smith's Dictionary of Greek and Roman Biography and Mythology, II, pp. 207-17, and Encyclopædia Britannica (9th ed.), X, 23.

The Commentator Abu'l Faïj 'Abdullâh b At-Tayyib of 'Irâq was a famous physician of Bagdad. He, early in his life, was secretary to Catholikas Elias I, and learnt medicine under Ibn-u'l-Khammâr. He was thoroughly acquainted with the works and theories of the ancients. He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works. He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness. Ibn u'l-Qiftî (p. 223) is of opinion that he revived what was decaying and brought to light what was in darkness. Ibn Butlân, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, مائده الالاتية، of Aristotle, became seriously ill by constantly brooding over the subject, and narrowly escaped death. He remained for a time the director of the 'Adudîyah Hospital, where he delivered lectures on medicine. He lived in the time of Al-Qâdir billâh 'Abbâsî, and died in AH 435 = AD 1043.

For further accounts see Ibn Abi 'Usaybi'ah, 1, 239, Ibn u'l-Qiftî, p. 223, Mukhtasar-u'd-Duwal (Beirut edition), p. 330, Nâma-i-Dânišwarân-i-Nâsmî, 1, 224, and Brock, 1, 482.

Begins—

تفسر السجح الى الفرج مد الله بن الماء . لكنا . حاله ومن في العظام السعدم الاول قال المؤسر لما اشوفني حاله ومن الكلام

في الا انت و في المراح و القوى استقل الى افادنا العلم
بالاحصا في هذا الكتاب وهو كتاب السرير الح

The text is divided into the following five Maqalas (sections) which the commentator follows —

Maq I On Bones in 12 talims on fol 1

في العظام

Maq II On Muscles in 11 talims on fol 13

في العضل

Maq III On Nerves in 9 talims on fol 10^b

في الـ

Maq IV On Veins in 4 talims on fol 11^b

في ترجم عرون خبر الصوارب

Maq V On Arteries in 2 talims on fol 118^b

في هـ السرائـ

Every fresh passage of Galen which is introduced only with the opening words serves as a separate talim. Few folios are wanting in the end.

Written in a neat Indian *Naskhi*

Not dated Cirea 18th century

No 54

fol 210 lines 15 size 8 $\frac{1}{2}$ x 6 $\frac{1}{2}$ 6 x 4 $\frac{1}{2}$

الحرء الثاني من سرح مسائل ~

SHARH-U-MAS'IL-I-HUNAYN

A commentary upon the *Kitab ul Masail* of Hunayn (d. A.D. 260 = A.D. 873 see above) by Abu'l Qasim Abdur Rahman b. Ali b. Abi'l Qasim Abdur Rahman b. Ali b.

Ahmad b Abî Sâdiq an-Naysâbûrî, a famous physician of Naysâbûr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, *نَفَرَاطٌ نَابِيٌّ*. His commentary upon Galen's *Kitâb-u-Manâfi'i'l-A'dâ'*, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In *Nâma-i-Dânišwâîân-i-Nâsirî*, it is stated that he was alive in A.H. 460 = A.D. 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abî 'Usaybirâh's *Tabaqât-u'l-Atibbâ* (ii, 22), where he states that he saw an autograph copy of Ibn Abî Sâdiq's commentary upon "The Aphorisms," *كتاب الفرسول*, of Hippocrates dated A.H. 460.

Further particulars of his life and works will be found from the following works: Ibn Abî 'Usaybirâh, ii, 22, *Nâma-i-Dânišwâîân-i-Nâsirî*, i, 297, and Brock, i, 484.

Begins

العمل السابع الكلام في الـ سـ ما هـونـسـ العـروـنـ السـوارـ

الـ سـ هوـ حـرـكـةـ مـكـارـةـ الـ سـعـرـ تـحـمـاجـ اـنـ يـعـلـمـ قـلـ هـدـاـ الرـسـمـ

اـنـ مـيـ اـنـدـهـساـ نـارـاـ يـسـىـ الـحـرـارـهـ الـعـرـيرـيـهـ الـ

This is the second volume of this work, and, commencing from the seventh *Fasl*, extends to the end of the work. The following particulars are gathered from Hâjî Khalifâ (v 514) — That the commentary begins *الحمد لله رب العالمين ، نال الله مسكنه ساكن لعياته الح*. That in the preface Ibn Abî Sâdiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Hunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Hubaysh b Al-Hasan, his pupil and nephew. It is for this reason that some copies bear the title *Kitâb u'l-Masâ'il li-Hunayn bî-Ziyâdât-i-Hubaysh b Al-A'mash* (see also Ibn-u'l-Qiftî, p 173 and *Kitâb-u'l-Fihrist*, p 294). That Ibn Abî Sâdiq has divided his commentary into ten *Fasls*, and that Sharaf-u'd-Dîn-ar-Radî wrote a gloss on this commentary.

Contents

Fasl VII On the Pulse, on fol 1

في السـ

Fasl VIII On the division of the science of medicine in a different manner on fol 51

فِي "مِنَ الْأَنْوَارِ عَلَى تَعْوِيزٍ

Fasl IX On fevers and inflammations on fol 121

فِي الصَّابِ وَالْأَوْرَامِ

Fasl X On the examination of Urine on fol 211

فِي "دِرَجَاتِ

Al Khatimah on fol 27^o

For other commentaries and abridgements of Hunayn's Kitab ul Misail see H Kh v 514 and Brock i 206

Copies Gothū No 132 Batavae in 230 Ayaṣufiyah p 218 Bilean p 141 in which the content is fully described and Rāmpur p 48^o

Written in a clear old Arabian Naskhi. The text is introduced by the word الصَّحِيفَةُ and the commentary by دِرَجَاتِ. Headings of Fasls are written in Kufik characters fol 207 spaces for الصَّحِيفَةُ and دِرَجَاتِ are left blank. The title of the work is given on the title page which contains seals of the nobles belonging to the court of Muhammad Shah of Delhi and the names of previous owners of this manuscript.

Not dated Circa 16th century

No 55

fol 232 lines 19 size $10\frac{1}{4} \times 6\frac{1}{4}$ $7\frac{1}{4} \times 4\frac{1}{4}$

كتاب الارساد لم - الح الفس و الا - ان

KITÂB-U'L-IRSHÂD

A complete system of medicine by the name of Abu al-Aswad Hisham ibn Ridwan ibn Ḥasan ibn Nūr ibn Asim al-Isrâ'īlî better known as Ibn Jamî al-Isrâ'îlî. He was born and brought up in Fustat (Old Cairo) and learnt medicine under Abu

Nasr 'Adnân b al-'Ayn-Zarbî, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abî 'Usaybî'ah. Ibn Jamî' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustât, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered emetics which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jamî' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Âdîdbillâh 'Alawî, of Egypt, who was suffering from facial paralysis. Ibn Jamî' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nâsîn Salâh u'd-Dîn succeeded to the dominions of Egypt in A H 567 = A D 1171, Ibn Jamî' became one of his royal physicians and for him he compounded the celebrated Theriac.

السرطان الکبر العارفون

After this monarch's death in A H 589 = A D 1193, he served for a time Saladin's son Al-Malik-u'z-Zâhir, and died in A H 594 = A D 1198.

For further reference see Ibn Abî 'Usaybî'ah, II, pp 113-15, Nâma-i-Dânishwârân-i-Nâsînî, I, 393-95, and Brock, I, 489.

Beams —

اذا كان المجلس السامي السلوبي الاحلي التصانى الشامى
محضورا بالثصاليل الي كانت الاسس عن استعمالها
اسعمل بن هبة الله من اشق حرصه واحتياجه الى هذا
الكتاب ومساهم كتاب الارصاد لصالح الانس و الاحسان
و قسمه اربع مقالات الى

The work is divided into the following four Maqalas (sections) —
Maq I On the general laws of medicine in 20 fasls on fol 2

في التوانس الكلمة من صاعة الماء

Maq II On simple medicaments and aliments in 2 fasls on
fol 40^b
في الادوية المشردة والاخذة

Maq III On the preservation of health and cures of diseases in
12 fasls on fol 80^b
في حفظ الصحة و مداواه الامراض

Maq IV^a On compound medicaments and aliments in 22 fasls
on fol 170^b
في الادوية المركبة والاخذة

For other copies see Brit Mus p 632 Brit Mus Suppl
No 79, n Bat m 208 Gotha No 1931 Berlin No 6287 II kh
22a Walwaddan No 2466 p 141 and Ayyashiyah No 35 8 p 212
Written in a clear *Naskh* with red and blue border line

Dated 1003 A.H.

Scribo مولانا عمر

No. 56.

foll 316, lines 27, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{1}{4} \times 4$.

كناد ، المختار

KITÂBU'L-MUKHTÂR

A complete system of medicine by ابوالحسن علی بن احمد بن هشل المعدادی, Abu'l Hasan 'Ali b Ahmad b 'Ali b Hubal al-Bagdādī or al-Khilātī, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A.H. 515 = A.D. 1121. He studied Arabic poetry, style and grammar and medicine from Abi'l-Qāsim Ismā'il b Ahmad as-Samāqandī. From Bagdad he repaired to Mawsil, whence he proceeded to Khilāt and became the court physician of Shāh Aīman of Khilāt. After a long stay at Khilāt he went to Mārdīn and served Badr u'd-Dīn Lu' Lu' and An-Nīzām till their murder by Nasir u'd-Dīn b Aītaq, King of Mārdīn. In his seventy-fifth year he lost his sight. He returned to Mawsil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muharram, A.H. 610 = A.D. 1213. In Brockelmann (1490) A.H. 510 is given as the date of his birth, which appears to be a misprint. Comp. Brit. Mus. Suppl., No. 796 ii.

References Ibn Abi 'Usaybi'ah, 1, 304, Brock, 1., 430, and Mukhtasar u'd-Duwal (Berut Ed), p 420, where A.H 613 is given as the date of his death.

Begins —

الحمد لله الواحد الهايد و الملك الصمد مدبر العدل الدوار

الـ

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as is customary with other authors. Every fresh subject is indicated by a

J~ The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (foll 1-125) deals with the general principles and simple and compound medicaments. The second volume (foll 126-316) treats of local and general diseases. Compare with Brit Mus Suppl Cat, No 796 ii

For other copies see Brit Mus Suppl No 796 II Kh v
436 Cairo vi 38 Batava iii 252 Yasufiyah No 3571 p 213
Wahid Din No 2 44 and Nur Usmaniyyah No 3,92 p 203

Written in an elegant Indian Naskh. Wormed throughout
fol 1-34 wormed but mended. The last two folios are supplied in a
later hand in Shafiah Amiz Nastaliq by Muhammad Wahid Ali in
A.H. 1267

Not dated Cirea 17th century

No 57

fol 572 lines 27 size $9\frac{1}{2} \times 7$ $8\frac{1}{2} \times 5\frac{1}{2}$

The same

Another copy of the above work and contains the portion treating
of local and general diseases commencing systematically from head
downwards. The last folio numbered 534 treats of fatal symptoms.

Begins —

كتاب المضار لابن هشام رحمة الله تعالى في تعریف الصداع و
اسبابه الصداع الم في احد سنتي الرأس والدماغ الح

Written in an elegant Arabian Naskh. fol 1-110 contain dark
water stains. The portion of the colophon containing the date of
transcription is torn away.

Not dated Cirea 17th century

No 58

fol 382 lines 11 size 9×7 $6\frac{1}{2} \times 3\frac{1}{2}$

الله اب

AN-NAJIBIYÂT

نسب الدين أبو حامد محمد بن علي السعدي
A collection of four small treatises on medicine by Abu Hamid

Muhammad b 'Alî as-Samâqandî, the celebrated author of *Al-Asbâbu-wâ'l-'Alâmât*. He was a contemporary of Fakhru'd-Dîn al-Râzî, and was killed in the general massacre at Herat by the Tatars in A H 619 = A D 1222.

Under the heading An-Najibiyât six treatises are noticed in the Khadîvial Library Catalogue, vi, 46. The first is the Al-Asbâbu-wa'l-'Alâmât, commentaries on which have been noticed below. The second is Al-Adwiyatu'l-Mufidah, which is wanting in this copy, but has been noticed in the Canio Cat., vi, 46, Batavæ, iii, 255, and Böck, i, 491.

This copy comprises the following four remaining treatises —

I

full 1-38^a

اطعمة المرصى

AT'IMATU'L-MARDÂ

Which treats of the patient's diet

Begins

الحمد لله رب العالمين ان اهل العلوم الذي يسعوا
الناس هو علم الماء . الح

It is arranged according to the diseases of the parts of the body, commencing from head downwards

In the Cairo Cat (vi, 46) it is noticed with the title الاعدية و الاسرة المرصى, while Brockelmann (1, 491) notices it as اعدية الاسرة المرصى See also Batavæ, 111, 254

III

fol 38^b-106^b

اصوات تركية . الادونه

USÛLU-TARKÎB İ'L-ADWIYAH

A treatise on the rules of medicinal preparations It appears to be
the first of its kind on this subject

Begins —

الحمد لله رب العالمين . قال الإمام سعيد ، الدين
أن الواه . على كل دين لـ ، إن سعر ، إلى الله الح

For other copies see Batavæ, III, 255, Berlin, No 6416, Cat. II, 46, and Rāmpū, No 9, p. 467

III

fol 106^b-232

كتاب الاخذنه و الاصره و حميع ما ساوله الانسان

**KITÂBUL AGDIYAH WAL ÂSHRIBAH WA JAMÎ U
MÂ YATANÂWALUHÙL INSÂN**

A treatise on the powers of the articles of Food and Drink
Begins —

الحمد لله رب العالمين ان الله تبارك و عالي لما حل نوع
الانسان الح

In the Cairo Cat (v 46) it is noticed with the title الاخذنه و الاصره while the Leyden Catalogue (iii 265) gives its title كتاب الاخذنه و الاصره simply and Brockelmann notices it as الاخذنه و الاصره و ما ساولها See also Ramplur Cat No 196 p 493

IV

fol 232-382

كتاب القراءدين السمرصدي على ترتيب العلل

KITÂBUL QARÂBÂDÎN

1 harimacopia arranged in the order of the diseases
Begins —

الحمد لله رب العالمين ان احل العلوم الي سفع بها
الانسان الح

For other copies see Brock i 491 Berlin No 6417 Gotha No 1999 Batavæ iii 205 As Soc p 80 Cairo vi 46 and Nur U'maniyah No 3461 p 196

All transcribed by Miyan Gulam Qadir in Taydabâd in an ordinary Nastâliq within red border lines Slightly wormed
Dated A H 1230

No. 59

foli 43, lines 17, size $7\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3\frac{1}{2}$

أصول التراكم.

USÛLU'T-TARÂKÎB.

Another copy of As-Samarqandî's treatise on the rules of medicinal preparations Begins as that noticed above For copies see above

Written in an ordinary Nasta'liq In foli 27 43 the spaces reserved for the headings are left blank Slightly wormed

Dated the twentieth year of the reign of Muhammad Shâh of Delhi, which corresponds to A H 1151 = A D 1739

Scribe ابن محمد

No. 60.

foli 145, lines 16, size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

شرح فصول ابغرات

SHARHU-FUŞÜL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates

The author of the text Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Usaybi'ah, Ibn u'l Qitî, and Abul Faaj give sufficient materials to make up a life sketch

Hippocrates was the son of Heracleides (ابراقلیدس), IAU or ابراقلس IQ), who was ninth in descent from "King Crisamis," عریسا میسس الملک, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B C See W Smith's Dictionary

of Greek and Roman Prodigy and Mythology i p 891 Through his mother (who is called by Ibn Abi Usaybiyah فر، the daughter of Phoenarite) he traced his descent from Hercules ابرهيلس Thus on both his sides he was of distinguished origin He was eighteenth (or according to Soranus nineteenth) in descent from Æsculapius to whom medicine is indebted for its existence as a science divested of its superstitious appendages Ibn Abi Usaybiyah states that his place of residence was Cos (قدس، where according to Soranus he was born in B.C. 460 See Smith's Dict of Gr and Rom Biog and Myth ii 483) while Ibnu'l Qifti states that he resided at Ferha فروط، which is old name for Aleppo حمص، in Syria Leaving Aleppo says Ibnu'l Qifti he proceeded to Damascus where he selected a locality abounding in trees for exercise teaching and study In the gardens of Damascus there existed a place known as اشطراطه (Bower of Hippocrates) the situation of which was still pointed out in the time of Ibnu'l Qifti in the thirteenth century

As to the exact time when he flourished the Arabian authorities differ Some say that he flourished about one hundred years before Alexander the Great some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman but they all agree that he flourished in the ninety sixth year of Nebuchadnezar نصر -1, and was a contemporary of Democritus of Abdera دمقرط من اهل ادبرا Dr Smith (see Dict of Gr and Rom Biog and Myth ii p 473) however states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agronius but it is unknown to what date in any other calendar this month corresponds

Ibn Abi Usaybiyah says that he learnt medicine from his father and grandfather but Ibnu'l Qifti (p 93) who evidently copies from Kitabul Fihrist (p 287) makes him a disciple of Asculapedes II while the author of Tariikh-i Guzidah (Lib Copy p 93) considers him to be a disciple of Pythagoras Before his time there were three rival schools of medicine (1) The school of Rhodes رودس which he found fast decaying (2) The school of Cnidos ميسدوس, which had almost ceased to exist and (3) The school of Co (the place of his birth) which still existed but in which also signs of decay were visible This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths after binding them to take the celebrated oath known as The Oath of Hippocrates عهد اشطراطه According to this oath (for a complete description

of which see Ibn Abī 'Usaybī'ah, 1, 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the *conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method.* His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hunayn, in his "Curiosities of Medicine," *الموادر الطبية*, states that his seal-ring contained the following inscription "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abī 'Usaybī'ah, the following appears to be of some interest
 (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease
 (2) Habit when established becomes second nature
 (3) All the diseases of known causes have their remedies in existence

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr Clinton, however, places his death B.C. 357 at the age of 104 (see Dr Smith's Dictionary of Greek and Roman Biography and Mythology, II, 483). He left two sons (1) Thessalus, *ثيسالوس*, (2) Diacon, *دياكون*, and a daughter, *ماريا* *ماريا* (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abī 'Usaybī'ah and Ibnu'l Qiftī, both of whom seem to copy from Kitāb u'l-Fihrist (p. 288). Of his many works which were translated into Arabic, the following are noted in Kitāb u'l-Fihrist, p. 288 —

(1) The Book of the Oath of Hippocrates (كتاب عهد ابطراط) with Galen's commentary. It was translated by Hunayn into Syriac with some additions and Hubaysh (حباش) Isab Yahya translated it into Arabic.

(2) The Aphorisms (كتاب الأфорيزم) with Galen's commentary. Hunayn translated it into Arabic for Muhammad b. Mu'a.

(3) The Prognostics (كتاب تقدمة المعرفة) with Galen's commentary. Hunayn translated the text into Arabic while Isab translated the commentary.

(4) The Acute Diseases (كتاب الأمراض الحادة) with Galen's commentary. The original work is in five maqālas while the Arabic translation of Isab Yahya consists of three maqālas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Hunayn translated it into Arabic for Muhammad b. Mu'a in four maqālas.

(6) On Epidemics (كتاب اسذيميا) Galen commented upon its first maqālah in three maqālas the second in three maqālas the third in six maqālas and the sixth in eight maqālas while he left the fourth fifth and seventh maqālas without any commentary. Isab Yahya translated it into Arabic.

(7) On Humours (كتاب الأعذاف) with Galen's commentary. Isab Yahya translated it into Arabic for Muhammad b. Mu'a.

(8) The Physician's Establishment or Surgery (كتاب قاطططرون) (أي حالوب) with Galen's commentary. Hunayn translated it into Arabic for Muhammad b. Mu'a.

(9) On Airs, Waters and Places (كتاب الهواء والسباح والبلدان) with Galen's commentary. Hunayn translated the text and Hubaysh b. al Hasan the commentary.

(10) On the Nature of Man (كتاب طبيعة الإنسان) with Galen's commentary. The text was translated into Arabic by Hunayn and the commentary by Isab Yahya.

For further references to his life and works see Ibn Abi Usaybiyah pp 24-3 Ibn al Qifti pp 90-92 Mukhtasar u d Duwal (Beirut ed.) pp 95-6 Riwdat u s Safa (Nawal Kishore ed.) p 233 Habibu s-Siyar vol 1 part 1 p 93 Tanqīh i Guzidah (Lab Copy) p 61 Kitib u l Fihrist pp 287-88 W Smith's Dictionary of Greek and Roman Biography and Mythology II pp 482-89 Victor Duruy's History of Greece III 182 C Knight's English Cyclopaedia (Bio.) III 431 and Encyclopaedia Britannica (9th ed.) XI 80.

The Commentator Muwaffaqu'd-Dîn Abû Muhammad 'Abdu'l-Latîf b Yûsuf b Muhammad b 'Alî b Abî Sa'îd, known as Ibn u'l-Labbâd, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A.H. 557 = A.D. 1161. According to the prevailing code of education he learnt the Qur'ân by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fâtih at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sultân Salâh u'd-Dîn. Soon after Salâh u'd-Dîn's treaty with the Franks (A.D. 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Salâh u'd-Dîn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alâ u'd-Dîn Dâ'ûd of Arzînjân. In A.H. 624 = A.D. 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustansî, and died there in Muhammâd, A.H. 629 = A.D. 1231. The author of *Fuwât u'l-Wafayât* (ii, 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: *Tabaqât u'sh-Shafi'iyyah* of Ibn Shuhbah (Lib. Copy), fol. 73, *Al-'Iqd u'l-Mudâhhab* of Ibn u'l-Mulaqqîn (Lib. Copy), p. 241, *Husn' u'l-Muhâdnah* of Suyûtî (Lib. Copy), fol. 273, *Ibn Abî 'Usaybi'ah*, II, 201, Brock, I, p. 481, C. Knight's English Cyclopædia (Biog., I, 9), and C. Huart's History of Arabic Literature, p. 305.

Begins —

كما . . العصول لغيرات مسرحه الامام الفاصل ابو العسل و
اللطبه ، بن يوسه ، بن محمد العدادي . . مسندنا المطر في
كما . . العصول لغيرات و اسا ، مسرحه الح

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls (The Eight Heads) —

(1) On fol. 5^a

في بيان عرض الكتاب

- (2) On fol 7 مسجعه ما في هذا الكتاب
-
- (3) On fol 7^b سنه ما في هذا الكتاب
- (4) On fol 7^c مرسيه هذا الكتاب
- (5) On fol 7^d نحو ۱۱۰۰ ميل سنه
- (6) On fol 8 احرا الكتاب
- (7) On fol 8^b حسواده
- (8) On fol 8^c واصعه

The commentary begins on fol 9 as follows —

المقاله الاولى حال نقرات العبر :- سر و الصاعه طوله حال
حد الاما . صدركتاته نامور عامه نافعه معا الح .

The Aphorisms is divided into seven maqalas which the commentator follows. The first maqalah broadly speaking deals with the regimen in acute diseases. The second treats of prognosis from sleep watchfulness pain hunger fatigue emaciation repletion &c. The 22nd Faal of this maqalah contains the great principle *contraria contrariis curantur*. The third treats of time or seasons of the year. The fourth contains discussions on repletion excrementum alvi sweat fevers and urine. The fifth deals with local diseases waters diseases of women milk wounds &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism in the first place he gives its general import next its application and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement —

fol 17

حال انقرات احد التدبر في الامراض التي في الغاه التصوى
التدبر الذي في العاه السوى حال حد الاما ترد بها

الامراض الجياده جداً التي في عاليه العالم وله احود المدرس اي احود ما يجيء ان يجعل احسن ، الافضل لا احسن ، الاصطرار فانه لو دبر في الامراض التي في العالية الفصوى بعداء له حلط يسمى ولبس هو في العالية الفصوى من اللطافة لم يكن ذلك جياء و لكن الاوائل ان يسمى المدرس الذي هو في العالية الفصوى على انه جيئ وله احود المدرس اي الجيئ و اقربه الى السر عاماً المدرس بما له حلط يسمى لبس اقرب الى السر و لكنه اسلم عاقلة و اقل جيئ

"The Aphorisms" was lithographed in India in A H 1270, with an abridgment of Galen's commentary, تلخيص حالي ومن، and on the margin were selections from the commentaries of (1) Ibn Abî Sâdiq, (2) 'Abdu'l-Latîf, and (3) Al-Qâishî

Written in a beautiful Indian Nasta'liq. The words **حال ادھرات** introduce the text, and **حال سد اللئم** the commentary. The headings of maqâlas are written in thick red

No other copy found

Not dated Circa 18th century

No 61

foli 121, lines 17, size $6\frac{1}{4} \times 4\frac{3}{4}$, $4\frac{1}{4} \times 2\frac{1}{4}$

شرح فهول ادھرات

SHARH U-FUSÜL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by علاء الدين علي ابن الحزم العربي, Alâ u'd-Dîn 'Ali b Al-Hazm al-Qarshî, known to Europe as Syriasis, Avicenna's great expositor, d A H 687 = A D 1288

For his life see above, and Tabaqât u'sh-Shâfi'iyyah of Ibn Shuhbâh (Lib Copy), fol 103

Begins —

قال مولانا حلي بن ابي الصرم ١١٢ ر القرشي • قد
ا من سروحا لهذا الكتاب فان نسخه تفتله ده • اخراص
الطاليس و هذه النسخة انتها نسته فيها ماءراه لاتنا نالسرور د
راتها في ١١ - الح

Al Qarshi while commenting upon an aphorism discusses its subject independently of the text and then shows that the aphorism is almost true. The following quotation will illustrate the above statement —

قال اشطراط ادراكان ناسان حى مصر فعرض له نافع الحلب
لها حماه اقول ماده الصى المحرمه في قعر السدن فانيا عرض
لها النافع ادا ١١٠ بـ مادتها الى ظاهر السدن و لم ذلك
الى سارق بالعرق

For other copies see Berlin No 6294 Gotha Nos 1894-8
Wahidudin No 2509 p 143 Kuprizudah No 967 p 63 and
Ayasufiyah No 3644 p 217

Written in an elegant Arabian *Naskh*. It appears to be a correct and old copy of the work the date of transcription being A.H. 890. The words **قال اشطراط** introduce the text and **اعول** the commentary. The first few folios are slightly wormed.

Scribe: **حد الله بن مراد**

No 62

foli 63 lines 21 size $9\frac{1}{2} \times 5\frac{3}{4}$ 7 x 34

The same

Another copy of the work noticed above

→ Begins as above. In the colophon it is stated that the work was transcribed by Hakim Mujtaba Ali a pupil of Halim Masibuzzaman a well known physician of India.

Written in an Indian Shafi ah Amiz Nasta liq

Dated A.H. 1239

No. 63.

full 305, lines 17 to 19, size 10×6 , $6\frac{3}{4} \times 4$

الامدة في مناعة الجراثيم

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHÂH.

A system of surgery, containing useful practical directions, by اسحاق المعربي، اسحق المعربي، Abu'l Faraj b Yaqub al-Masihi, better known as Ibn u'l Quff, a famous Christian physician of Damascus. He was born at Kaik on the 13th of Dul-Qa'dah, A.H. 630 = A.D. 1232. He was a disciple of Ibn Abi 'Usaybi'ah, the author of the well-known history of the physicians entitled 'Uyûn u'l-Anbâ' fî Tabaqâtî l-Atibbâ'. He first commenced his medical practice at 'Ijlawn, حملون, but subsequently returned to Damascus, where he continued to practise till the time of his death in A.H. 685 = A.D. 1286. See Ibn Abi 'Usaybi'ah, II, 273, and Brock, I, 493.

Begins —

Hâfi Khalîfah (iv, 257) gives حمدة العرائج as the title of the work, but again (iv, 263) he treats the same work with the title حمدة في صناعة الصراح, and states (evidently copying from Ibn Abî 'Usaybi'ah) that the work contains everything necessary to the practice of surgery.

The work consists of twenty maqālas (sections), for a complete description of which see Ahlwardt Berlin Cat, No 6255

Copies Gotha, No 1990, Cairo, vi, 24, As Soc, p 84, and Brit Mus, pp 223, 632, 595^a

Written in a clear Arabian Naskh foll 2-7 are wanting foll 8 begins الى الطابعى بم الطحال لـه مرب من المحسن foll 8-128 are supplied in a later hand Last few folios are wanting Worned throughout but mended

Not dated Circa 16th century

No 64

fol 426 lines 2^o size 10½ × 6½ 8½ × 4½

دروج الارواح من علل الاٰح

TARWIH U'L-ARWÂH

A large work of uncertain authorship on diseases and their cures There has been a great confusion as to the authorship of this work Haji Khalifa (n 285) mentions a Tarwih u1 Arwah fi t Tibb which he ascribes to Hakim u d Din Mahmud Tabrizi In the Râmpur Cat (No 38 p 471) this work is ascribed to one Hakim Lutfullah b Sad u d Din al Faruqi (d A H 931 = A D 1024) while in the Khadevial Library Catalogue (vi 10) Khwajah Latfullah al Misri is the supposed author In Asrar u1 Ilaj (see below) probably a work of Hakim Ali Sharif of Lucknow frequent quotations have been made from At Tarwih which is always referred to as a work of Al Khujandi the celebrated author of Tanqih u1 Maknûn

In the preface the author tells us that when he completed the composition of his commentary upon Talwihi Tanqih u1 Maknûn he collected this work for his own use From Haji Khalifa (n 451) we gather that Al Khujandi abridged Al Maknûn a work of unknown authorship (but most probably that of Ibn Jamî Israîlî) with the title Tanqihu Muglaq u1 Maknûn which he abridged a second time with the title At Tarwih ila Asrar i t Tanqih It appears that after his commentary upon the last mentioned work the author composed the present work —

عما مررت [عن] سمع سرح طوح * ح السكون من
صاحت القابون فقد ~ ا ب اوراما مختوته على تعریف
الامراض الـ

No. 66.

fol. 296, lines not fixed, size $11\frac{1}{2} \times 7\frac{3}{4}$, of the central portion varying.

كاب، تلوبج الطب، TALWÎH U'T-TIBB.

، محرر الدين الحسدي Fakhi u'd-Din al-Khujandi, a celebrated author of the 8th century A.H.

Al-Khujandi abridged Al-Maknûn (abridged from Avicenna's canon) with the title Tanqîhu-Muglaq i'l-Maknûn. He again abridged this At-Tanqîh with the title At-Talwîh, and made additions of great importance to the original matters supplied by Avicenna (see H. Kh., n., 451). That the present work is identical with that noticed by Hâjî Khalifa appears from the fact that the following passage from At-Talwîh of Khujandi, quoted by Hakîm Mahdî in his Hilyat u'l-Wâsifîn (*vide infra*), fol. 250^a

قال الحسدي في التلويح سـ ، السلل امايرة حارة محرقة
ترى من الراس الى الرية و اما تفع داـ ، و افعارة و من
امساكه سوء مراح سبع اللدن و هذه الدم الذي يعدو الرية
بنفع له فوهاـ ، عروههاـ و من امساكه ايضا المدمة و المسنة
يسـ ، الهدر نسبان لها عرق او عروق ويكون مسما للسل

exactly corresponds with that on the causes of consumption occurring in this work on fol. 171^b. Another passage from At-Talwîh, on fatal symptoms, is quoted in Asrâl u'l-Ilâj (*vide infra*), foll. 45-52, which exactly corresponds to foll. 55-60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujandi's death is not known, but that he was alive in A.H. 703 = A.D. 1303 appears from the following passage on fol. 222 —

مسعـ ، هذا العلاج من محمد الدين الراري في يوم دمisan سنة
١٣٠٣ و مساعاته

Haji Khalifah (n 510) notices one Majd u d Din (d A H 750) the author of the *حربان الرکسه* in the above passage. This may be the Majd u d Din noticed in the above passage.

Begins —

اَمَا بَدَدْ حَمْدُ اللَّهِ سَجَادَةُ وَنَعَالِيٌّ فَاعْلَمُ اَنْ سَيِّدُ حَلْمٍ
وَمَدَارِ اَمْرٍ هُلُّ مَعْرِفَةٍ حَالِيٍّ لِلنَّاسِ مِنَ الصَّحَّةِ
وَالْبَرَصِ فَهَذِهِ الْاَصْوَلُ وَلَهْقَهَا وَرَسَهَا وَمَهْلَكَهَا
الطَّرِيقِ إِلَى مَعْرِفَتِهَا وَ— هَاهَا وَرَسَهَا اَحْسَنُ دُرُّ
وَحَلْلَهَا كَيْاً مَحْدُولًا — وَرَصْمُ الْحَمْمَةِ لِمَ الْقَدْرِ كَسْرُ النَّاسِ
عَرَبُ الْبَطْمِ كَسْرُ الرَّفْعِ — لَا حَلَى — حَلْ الْاَصْوَلُ وَالْاَخْرَاصُ
وَالْمَعَابِيِّ وَاهٌ نَكَابٌ بَلْوَحٌ ٦١١ الْحَ

The work is divided into three books. The first (in 9 Maqalas) treats of the general rules of the medical art the second treats of anatomy (f 1 64^b) and the third (fol 124^b) deals with the causes symptoms and treatments of the general and local diseases

The first book without the least doubt contains matters not usually found in other works. For details of subjects the author generally refers to *Aṣ-ṣaḥīḥat al-Khwārizmī Shāhiyah* of Zayn u d Din Isma'īl b Husayn al-Jurjānī d A H 531 = A D 1135 (See India Office Library Cat 1 1246)

Written in bad Nastaliq. Red lines mark the boundaries of columns. fol 121-124 are left blank save a few prescriptions which are copied from some Persian work. fol 35 and 39 are transposed. *Worm eaten throughout but mended*. Transcribed in Lucknow

Dated 19th Rabi' I A H 1213

•
No 67

fol 395 lines 21 size $8\frac{1}{4} \times 5$ $7\frac{1}{4} \times 3\frac{1}{2}$

الحاوي في علم التداوى

AL-HĀWÎ

لِهِمِ الدِّينِ مُحَمَّدِ اَبْنِ صَانِ الدِّينِ
نَعِيمِ الدِّينِ مُحَمَّدِ بْنِ سَانِ الدِّينِ هَلْيَاسِ شِيرازِيِّ

a learned physician. He was a doctor of Muhammadan law, *and*, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of *Shaddu'l I'âi* asserts that he was a Sûfi, and supports his assertion by quoting the following two verses of Ibn Ilyâs:

تردد العاصي ، دلائل
على كنه ما اهواه من الم التي .
ادا سلراه ، العد ، حامرون قلبه
تسقى بـ ي طل منحدع العد ،

He left many valuable works, the most important of which are the following —

- | | |
|----------------------------|---|
| سرح العرسان لاعرارات (1) | كما ، اسرار الكاح (6) |
| سرح الرؤسديه (2) | and the most important is
the present work |
| كما ، المسريح (3) | |
| كما ، الاعدنه و الاسره (4) | كما ، المأوي في البدر ، (7) |
| رسالة الشفاعة (5) | |

He died in A.H. 720 = A.D. 1320, and was buried in Maqbara-i-Bâg-i-Naw in Shînâz (See Shaddu'l-İzâ'i fi İhattî'ü-Awzâ'i of Mu'in u'd-Dîn Abu'l Qâsim Junayd Shînâzî, fol. 60 of the MS. copy of the Asiatic Society.)

Begins —

Compare with Brit Mus Suppl, No 808, which
the beginning, the words of which slightly differ from those of the
present copy, and briefly summarizing the preface gives the contents,
but states "Nothing is known of the author's life or of his precise

date. He cannot however have written this work later than A.H. 737 for a copy bearing that date exists in the Cotha Library.

The work is divided into five chapters مقاله each of which is subdivided into a large number of Tasks. A full table of contents is given in the preface.

Written in a fair Indian Naskhi within coloured borders.

For other copies see II Kh. IV, 1 Batavi in 2:7 Cotha No. 1743 Berlin No. 6321 As Soc p. 83 Nür Ummiyah Nos. 3499-3502 p. 198 Walton 1 din No. 2410 p. 112 Kujriliyah No. 117 p. 102 and Rampur Nos. 64- p. 174

Not dated Circa 15th century

No. 68.

fol. 10 lines 17 size 9½ x 1½ x 1½

I

fol. 1-15

كتاب اسرار الطب

مسعود ابن اسحاق ات لیب a dictionary of medicine by Mas'ud b. Muhibb al-Saqizī. There is no clue to his life but he cannot be later than A.H. 734 = A.D. 1333 for a copy of that date exists in the Berlin Library.

Begins — *

الحمد لله على اياديه المواتره و بعد فان العبد مسعود بن محمد السجزي ٧٣٤ يقول الح

The work is dedicated to Sulmaid Dawlih Abi'l Mas'abhir Qasim b. Iraq b. Ja far in the following terms —

لما اصلت بخدمة مولانا الصاحب الاحل صدر الدرله و الدنس
ابن الشاعر قاسم بن عراق بن حعفر و اخوه المحرور من
طبع هذا الكتاب ناسمه و ذئبه ترسنه و اه طنان
اسرار ٧٣٤

The first I am afraid of the terms used in the theoretical portion

the second those of medicaments, and the third of the generalities of medicine. For a complete description of contents, see Ahlwardt, Berlin Cat., No 6236. The arrangement of this work appears to be peculiar with the author.

Copies Ciano, vi, 36, Rāmpur, No 7, p 467, and H Kh, iii, 77, where it is noticed with the title Haqqā'iq u'l Asiā'i fi't Tibb

Written in a clear Nasta'liq

Dated A.H. 1264.

Scribe حالم سسن

II

foli 36-40

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessities of life, *صـرـوـرـيـةـ الـحـ*.

Begins —

كلماتی هـ که حکما در نـاـ ، صحـ مرموده اند بـداـکـهـ فـائـدـهـ
زـیـسـنـ مرـدـ ، برـ دـوـ هـرـ اـسـ یـکـیـ اـمـرـ مـعـاـسـ وـ دـیـگـرـیـ اـمـرـ
معـادـ .. وـ حـسـولـ اـبـیـ هـرـدـوـ عـرـصـ مـوـعـوـدـ ، اـسـ ، نـصـ ، تـدـنـ
وـ صـحـ .. بـلـدـنـ حـاـصـلـ نـهـمـسـوـدـ الاـ بـرـحـایـتـ اـعـدـالـ درـ مـنـهـ
صـرـوـرـيـةـ الـحـ

Written in the same clear hand as above

Dated A.H. 1247

No 69.

foli 673, lines 21, size $10\frac{3}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

دـ فـاءـ الـقـامـ وـ دـوـاءـ الـاـلامـ

SHIFĀ 'U'L-ASQĀM.

سرـانـ حـلـیـ اـنـ الـهـلـاـ ، دـلـاحـ [الـهـلـاـ] نـاماـ
خـدـیـ خـدـیـ bـ 'Alـiـ bـ AlـKhattـâbـ ، المـعـرـوـفـ ، دـلـاحـ [الـهـلـاـ] نـاماـ
known as Hâjî Pâshâ of Aydîn Îlî. He left his native place for Ciano,
where he received his early education from Shaykh Kamâl u'd-Dîn

He further prosecuted his philosophical studies under Mubarak Shah al Maptiqi who highly appreciated his pupil's quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A.H. 816 = A.D. 1413 and is included by the author of Shaqa iq u n Numanijah among the most learned men who flourished in the time of Sultan Bayazid Khan (Bajazet) I (A.H. 792-805 = A.D. 1389-1402). Besides Shifa ul Asqam and Tashil (an abridgment from Shifa) he left other works of importance such as a gloss on Razi's commentary upon Al Matali and a commentary upon At Tawali both of which are spoken of in high terms by Sayyid Sharif the famous and learned commentator of Sharh u l Matali. See Shaqa iq (Cairo edition on the margin of Wafayat u l Ayan) p. 57 Haji Khalifa 11 51 and Brock 11 233

Begins —

الحمد لله الذي حل على الانسان في احسن الصور و حل عليه حواص
الاسا من السع و الصرر اما بعد فنقول السقر العذب
الأواب حضرت علي ۱۱۰ الح

The author after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals especially the Almansuri of Cairo claims that he has revealed facts in connection with medicine which he says his predecessors locked up in their bosoms and made many additions of what he acquired from his master Shaykh Jamal ud Din better known as Ibn us Sulki

اد لم بـ . احد عاري من حكماء الارمان عن وجهها
ال ساع الى الان و لم يدورها ستص مصلى من الاطما في كتاب
بل كسموا سرها فاطمه نص حطاب و رسنه بالهواند التي امسقدها
من محالس سحي و امسادي ۱۱۰ الفاصل و الاساد الكامل
مح حمال الدين المعروف ناب السولكي

He dedicates the work to Ibrahim Muhammad Amir of Aydin and divides it into the following four Maqas —

(1) On the generalities of medicine in two Tafsims on fol. 2^b

في كتاب حربی ۱۱۰

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol 133^a.

فِي الْأَخْذِيَّهِ وَالْأَسْرِيَّهِ وَالْأَدْوِيَّهِ الْمُفَرِّدَهُ وَالْمُرْكَبَهُ

(3) On diseases of the special organs, systematically from head to foot, then symptoms and treatment, on fol 113^a

فِي الْأَمْرَاضِ الْمُنْتَجَهِّهِ نَعْصُو حَسْوَهُ مِنَ الرَّاسِ إِلَى الْعَدْمِ وَحَلَامَاهَا
وَمَعَالِجَاهَا

(4) On general diseases, then causes, symptoms and treatment, on fol 601^b

فِي الْأَمْرَاضِ الْعَامَّةِ الَّتِي لَا تَنْتَسِسُ نَعْصُو دَوْنَهُ وَأَسَابِيهَا وَ
حَلَامَاهَا وَحَلَاجَاتِهَا

The work is in one volume, but the scribe has separated it into two, bound in one Vol 1 (foll 1-412) Theoretical portion. Vol 11 (foll 413-673) Practical portion.

For copies see Berlin, No 6356, Brock, II, 233, Gotha, No 1938, Batavæ, III, 264, Canio, VI, 21, where it is stated that the work was composed in A.H. 816 = A.D. 1413, Nûr 'Ushmâniyah, No 2513, p 201, Kuprilizâdah, No 974, p 63, Wali u'd-dîn, No 2517, p 143, 'Ayâsiyyah, No 3667-9, p 219, and Râmpûr, No 160, p 488

Written in fan Nasta'liq, within coloured borders foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated Circa 18th century

No. 70.

foll. 352, lines 25, size 12 $\frac{3}{4}$ x 7 $\frac{1}{2}$, 9 $\frac{1}{4}$ x 5.

I.

fol. 1-333^b.

شَرْحُ الْأَسْبَابِ وَالْعَالَمَاتِ

SHARH U'L-ASBÂB.

A commentary upon Najîb u'd-Dîn Abû Hâmid Muhammad b. 'Alî as Samâiqandî's famous and most popular work entitled Al-Asbâbu wa'l-

Alamat (The causes symptoms and treatment of diseases) by Nafis b Iwad al Kirmani سنس بن حوص الكرماني

As Samargandi the author of the text was a famous physician and a contemporary of Fakhrudin ar Razi ($d\text{ A H }606 = \text{A D }1209$) He produced many valuable works and was killed in the general massacre at Herat by the Tartars in $\text{A H }619 = \text{A D }1222$ See Ibn Abi Uaybiyah $\text{H }31$ Brock 1 490 and Iktifa ul Qunu p 223

The commentator An Nafis b Iwad al Kirmani was a writer of the time of Ulugh Beg Mirza the grandson of Amir Timur He completed this work in $\text{A H }827 = \text{A D }1423$ He was of Persian extraction and died after $\text{A H }850 = \text{A D }1446$ See Habib us Sivar m 3 p 159 Brock II 213 and H Kh 1 269

Begins —

الحمد لله رب العالمين و الصلاة و السلام على انسان الاكمان
على من نداوى الارواح هـ الحقيقة الح

In the preface after describing the occasion of the present composition and establishing the importance of his selection of this text the author dedicates this work to Ulugh Beg Mirza in the following terms —

ولما ورد الامر المطاع ناخصاري من كرمان هو اوله ارض مس
حددي تراثها الى حده السلطان بن السلطان بن اباان طل الله
على كاهه انسان مالك رعاب اعاظم السلاطين سرعا و عربنا ناسه
العدل في افطار الارضن تعدا و عمرنا الموده فالعيان الرسميه
الاهاه اور باللطاف الريانه امر راده معس الحق و الدنیا
و الدين العنك كورکالي صلاح العالم اهدىت الى حصره
بهذه نبقي لها الدهور

Copies India Office Nos 87-9 As Soc p 84 Cano vi 21
Ajasufiyah No 3640-1 p 217 Nur Usmaniyah No 3056 p 203
Wazud din No 205 p 143 Kuprih adab Nos 964-6 p 63 and
Rampur Nos 113-15 p 482

For different prints and lithographs see Cat of Ar Books in the Brit Mus II 168 and Iktifa p 227

Written in an elegant thick Indian Naskh within gold borders with an artistically decorated but slightly faded frontispiece The MS contains copious marginal notes and corrections Repeatedly lithographed in India

II.

full 333^b-341^a

رسالة في علاج من سُي السُّوْم او نهْسَة
الهُوَام و عِرْهَا

A pamphlet on poisons and antidotes

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samaiqandî, the author of *Al-Asbâbu wa'l-Alâmât*

رسالة در علاج سُي سُوْم ار مسَّه ، امسَّه ، و العَلَمَاء ،

Begins

في علاج من سُي السُّوْم او نهْسَة الهُوَام و عِرْهَا من حام ،
ان يسْعى سما فته ، ان يضرر عن الاعدية و الاسرة العالية
الطعم الح

and ends thus —

في سُي الاربعه و الاربعين هو الصوان المدحوره ، علاجه
ان يدق هدا الصوان . و رسا كفي منه اسْعَه بالملح و الحل
على موضع العمة الح

Written in the same hand as above

III

full 343-52

القانون الجامع

AL-QÂNÛNJAH.

A compendium of medicine, by Shaïaf u'd-Din Muhammad b. 'Umai al-Jagmînî, d. A.H. 745 = A.D. 1344 See Brock, II, 213, also see above
Begins —

الحمد لله رب العالمين و السلوه و السلام على سنه محمد و
الله أعلم و بعد وهذا المختصر مسنون على ربه ما يهـ .
اسْتِعْنَاهُ الرَّحْمَةُ الْحَمَدُ

The work is divided into ten Maqalas for a complete description of which see Berlin Cat Nos 293-4

For the enumeration of the commentaries upon this text see Brock : 457

For copies see India Office No 791 and II Kh iv 495

Probably written by the same scribe as above

Dated A.H. 1114

No 71

fol. 334 lines 20 to 24 size 10 x 7 8 x 4½

The same

Another copy of An Nasīs commentary upon the Asbāb u wal Alāmīt of Samarqandi. Begins as above. The first page contains the text in Naskh while throughout the text and commentary are in Shāfi'a Amīz Nastalīq. Not dated but cannot be later than A.H. 1253 for a marginal note in the end runs thus —

١٢٥٣ منھرہ صلیع تاریخ ستم سوال دوسرے میرح اسماں
ار حاب میرا صا۔ فیله مروع نمودم

Another note follows the above one in which Arshad Ali ارشد حلبی the writer of the note states that he completed the reading of the work in A.H. 1256 and gives the full name of the Mirza Sahib of the above note as میرزا مسید مصطفیٰ ابراهیم صاحب

No 72

fol. 439 lines 20 size 7½ x 5 5½ x 2½

The same

Another copy of the work noted above. Begins as above

Written in an ordinary minute Nastalīq with marginal notes within red and blue border lines. An incomplete list of contents is attached in the beginning fol. 1-2 lines more separate and writing clearer and fol. 2 3 45-46 more closely and minutely transcribed

than the rest of the work. A marginal note giving A.H. 827 as the date of composition of the work reads thus

رأي ، في آخر كتاب ، من معرفة بخط التلميذ قد فرغ الأسداد
من تحريره ، الكتاب ، و تسبیحه لعون الله تعالى و حسن توفیه
سلیمان کرمان حرسها الله تعالى من لوائی الرمان فی اواخر صفر
ـ م بالبصرة والماہر سنة ٨٣٧

Slightly wormed and water-stained towards the end
Not dated. Circa 17th century.

No. 73

fol. 161, lines 22, size $11\frac{3}{4} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4$

حَامِةُ بِشْرَحِ اَسَادِ الْوَهْيِ بِكَسْفِ الْاَسْكَالَاتِ

KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the Asbabu-wa'l-Alâmat, by
محمد هاشم بن حکم محمد احسان بن محمد افضل، Muhammad
Hâshim b. Hakîm Muhammad Ahsan b. Muâmmad Afslal, who seems
to be an Indian author of the 12th century, A.H.

Begins —

الحمد لله الذي هدانا السراط المستقيم و هو نعم هداانا
دعائنا العزيم ... اما بعد . فقول حمد الحسين ... محمد هاشم
بن حکم محمد احسان بن محمد افضل ... هذه رسالة مختصرة
رقدها في دیغان السداد ، و تتحصل الكتاب ، المعنی شرح
الاسداد ، و العلاضا ، الح

After a short prefatory note on the importance of the subject, as is
usual with eastern writers, the author states the title of the work in the
following terms —

و ، يانك ، الاسكلاب لأنها Δ ، نماذج من المسكلاب
و من العجائب أن سـ Δ عدد ١١ ، تاريخ أيام تلك ملرمسال
عن قيام السـ الهمـرـه ١١ ~ ٥٤٠هـ

From the above passage it is evident that the title **الاسْكَالَب** is a chronogram which when solved gives the date of composition of the work as A.H. 1184 = A.D. 1770. From the beginning quoted above it appears that the author composed the work in the prime of his youth. Thus it inevitably follows that in A.H. 1184 the author was in his youth.

The gloss extends from the beginning of An Nafis commentary to the end of the chapter on Fevers—

ويك °، نص المعاني ١١ خاتمه عمه من اول هذا الكتاب الى آخر كتاب العصائب

The introducing word of the gloss is **قوله** while that of the commentary the words **حالا**.

Written in an ordinary Indian Nasta liq
Not dated Circa 18th century

No 74

foll 360 lines 23 to 26 size $12\frac{1}{4} \times 8\frac{3}{4}$ $9\frac{1}{4} \times 6$

حاسة شرح اسما الله و ملائكة السريفه

FAWĀ'ID-U'SH-SHARĪFÎYAH

Another gloss on An Nafis commentary upon the Asbabu wal Alamat by ابن حادن الملك محمد اکمل خان ابن مسعود سرفیت ابن حادن مسعود سرفیت ابن حادن الامام محمد واصل خان Muhammad Sharif b Hadiq ul Mulk Muhammad Akmal Khan a famous Indian physician of the time of Shah Alam and Al bîr II (A.H. 1173-1253 = A.D. 1759-1837) who became the head of a school of medicine the followers of which are known among the Indians as Sharif Khanis as opposed to Alawi Khanis the followers of the school founded by Alawi Khan (d. 1160 A.H.) the celebrated court

physician of Muhammad Shâh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (، کسیده حا،)، which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following

(1) The present work

حاشية شرح انساء

(2) (See above)

حاشية دعوى

(3) A Pharmacopia in Persian.

حالات نافعه

(4) On Therapeutics, in Persian

علاج الامراض

He died in A.H. 1231 = A.D. 1815

Begins —

الحمد لله الذي حل على الانسان و انعمه انواع النعم من فرط الانسان
و اوحد الامرة العبر المتساهمة في اربعة من الاركان ... و بعد
نهوض ... يلخصه الحسن ، محمد شريه ، ابن حادن الملك حكم
محمد اقبال حان ابن حكم محمد واصل ابن حمزه الله له و
لهمها الح

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol 2^a thus

قوله لطر . التعبئة اه و اعلم ان تهدى . الطاهر الح

The work is concluded by a Khâtimah, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Râmpur Library (Cat., No. 58, p. 473)

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century

No 75

fol 163 lines 17 size $9^1 \times 6$ $7\frac{1}{2} \times 3^1$

الحوهر ^{الـ ۱۰} مـ نـ شـ اـ رـ حـ وـ رـ السـ بـ الرـ سـ

AL-JAWHAR-U'N-NAFÎS

A commentary upon the celebrated Urjuzah of Avicenna by موسى بن ابراهيم ابن موسى العدادي Mūsa b Ibrahim b Musā al-Idādī who died in A.H. 867 = A.D. 1463 See Cairo Cat vi 32 and Rampur Lib Cat. No 57 p 473

The Urjuzah is in rijz metres and though brief contains according to Avenzoar (quoted by the commentator on fol 2^b) everything with regard to the theory of medicine—

ابو مروان ابن رهر قال اليها محيط تسع كتاب ^{الـ ۱۰} و انها
اصل من ^{هـ} كسره

This Urjuzah has been commented upon by many writers the most important of which is the commentary of Averroes. The scribe mistakes this commentary for that of Ibn Rushd (Averroes) as the colophon reads thus —

سام سد كتاب سرح ارجوزة سبع مـ الرـ سـ من ^{هـ} ابن رـ هـ

But internal evidence proves that this commentary is not the work of Averroes —

1 The author concludes this work by adding two Faslīn in the first of which he treats of the weights and measures used in medicine and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work —

الصل الثاني في براغم الاطبا الذين قلب عبدهم في هذا
السرح لعرف مراتفهم فربون شفولهم

In this second Fasl on fol 16^a Averroes is mentioned as one of the authorities quoted

² Ibn Hazm al-Qaishī is mentioned among the authorities. Al-Qaishī died in A.H. 687 = A.D. 1288, and is a much later writer than Ibn Rushd, who died in A.H. 595 = A.D. 1198.

Begins —

الحمد لله المفدى ندعائى حكمة النافع حل كلسى المهاجر
بـهـى صمعهـ سـدائـعـ مـهـ وـعـاتـهـ وـعـلـ منـ الـنـاءـ كـلسـىـ حـيـ الـحـ

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

مسوٰ-ها سرحاً متّجّح له صدور الطلّاك، و البرء، معانّتها
العامّة في صور الإيصال بعد الاتّجاه، فائقّ الفعل من انواعها
و سهل طریق ماحده لطلّاكها

The commentary proper, which begins on fol. 5^b, is prefaced by three Fasls

(1) On the importance of medicine, on fol 2^b في مرض ، الـ ،

(2) On the origin of the science of medicine, on fol 3^b

في أول مسأله علم الطلاق

(3) A short life of Avicenna, on fol 4^b

في نراة من الرئيس

The commentary begins thus:

الله ، هي صحة ثرٌ مرص من مس ، في لدن مسد عرض
الله ، هي لعة العز ، الح

Written in clear Nasta'liq, the text throughout being in red. The MS contains numerous marginal corrections. The space after the colophon contains a copy of the prescription of a collyrium (*دوسر*). Wormed throughout, but mended.

Dated A.H. 1283

No 76

fol 96 lines 17 size 9 x 5½ 6½ x 3½

روحه السبع الى صادق في تولد الناد

RUJÛ'U'SH-SHAYKH-I-ILÂ-SABÂH

The title of the work means The return of an old man to his youth The work deals with the means to be adopted to regain and improve the procreative power

مسن الدين احمد بن ابراهيم بن كمال ناما
Shamsud Din Ahmad b Sulayman b Kamâl Bâhi was the grandson of a wealthy Turkish noble He passed his childhood in great luxury One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Ahunad Beg the first noble of the court of Sultan Saljuq Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was He found out that the man was Mawla Lutfî the teacher of the Iulba Madrasah Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawla Lutfî and subsequently prosecuting his studies under Mawla al Qâstâlânî Mawla Khatîb Zidâh and Mawla Ma'rûf Zudâh he at last became professor of the Madrasah of Sultan Bayazid Khan After serving in the capacity of the Mufti of Adrianople and that of the Askarul Mansûr he died at Constantinople in A.H. 940 = A.D. 1533 while still holding the position of the Mufti of that place See Shaqa'iq nâmâniyah (Cairo edition printed on the margin of Ibn al Khallikân) p. 422 Brock II 149-53 and Beale's Dictionary of Oriental Biography p. 169

Begins —

الحمد لله الذي سلق الاسا شدره ما ل المؤلوك كله
 الكتاب الذي لما رأى السهوه كلها منوطه باسماب الناد الح

In the Cairo Catalogue it is mentioned that in the work entitled Ash Shifa fi t Libb this work is ascribed to Ahmad b Yusuf at Tifa_hi the celebrated author of the work on precious stones entitled Azhar ul Afkar who died in A.H. 651 = A.D. 1253 This statement gains support

when we see that Muhammad Sa'id Isfahâni, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Ahmad-at-Tifâshi (See Rieu, Pers Cat of the Büt Mus., II, p. 471) Hâjî Khalifa (III, 349), however, expressly states that the work was composed by Ibn Kamâl Pâshâ at the instance of Sultân Salîm Khan.

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work.

It is divided into two parts. Part I (fol. 1-56^a) consists of thirty chapters and treats of what concerns the genital organ of men. Part II (fol. 56^a-96) also consists of thirty chapters, and is devoted to what concerns women.

Fol. 1-78^b are written in clear Naskh, with the headings in red. Fol. 79^a-96 are supplied in a later hand in Nasta'liq, with the spaces for the headings left blank. There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription. Fol. 85^b is left blank. Fol. 85-87^a are again in Naskh, but in a later hand. Fol. 92^a contains passages connected with astrology and having no connection with the work. The last few folios are wanting. The MS ends abruptly on fol. 96^b thus —

و اعْسُنْي سَاعَةً وَ قَبْرَهُ مَا دَدَهُ عَنْهُ مَا دَدَهُ فِي
رَمَائِي الدَّمَاهُ وَ لَمْ تُرِلْ فِي صَدَنِي إِلَى أَنْ يُوَقَّ وَ لَمْ أَصَدَهُ
لَعْدَهَا امْرَأَهُ

Other copies Gotha, No. 2055, Cano, vi, 16, Berlin, No. 6388, where the contents are fully described, Brock, vols. I, 495, and II, 449, Ayâsûfiyah, No. 3622, p. 216, Wâli u'd-dîn, No. 2499 and 2500, p. 143, Kûpîlîzâdah, No. 189, p. 157, and Râmpûn, Nos. 84 and 85, p. 476.

Printed in Cano in A.H. 1298, also lithographed in Bombay.

Not dated Cmea 18th century

No 77

foll 366 lines 21 size $8\frac{1}{2} \times 5\frac{3}{4}$ $5\frac{3}{4} \times 3\frac{3}{4}$

ذكره اولى الالاّب و الحامع للعجائب العجائب

TADKIRATU-'ULI'L-ALBÂB

VOL I

داود ابن عمر الانطاكي Da ud b Umar al Antaki the last of the great Arabian physicians He was born in Antioch At seven years of age on account of some nervous disorder he was unable to stand upright or walk properly While he was in this condition he committed to memory the Qur'an and the introductory texts of Arabic grammar At this period a Persian scholar of the name of Muhammad Sharif arrived at Antioch and people flocked round him to hear his lectures on metaphysics Da ud also went to see him and by him was cured of his malady Having recovered his health he began a course of studies in logic mathematics and other sciences under the man to whom he owed his recovery Finally he intended to learn Persian but his learned master advised him rather to learn Greek which Da ud tells us he completely mastered After his father's death he proceeded to Cairo where he remained for a long time The author of Khulasat u'l Asar (n 140) says that he was the head of the physicians of his time master of physical and metaphysical sciences and a wonder of his age He excelled his contemporaries in sound judgment and rational investigations and discredited what was unsound and superstitious He died of diarrhoea in Mecca in a n 1008 = A D 1599 after staying there for more than a year

References to his life will be found in the following Khulasat u'l Asar n pp 140-9 Iqdul Jawahir i wa d Durar (Lib Copy) foll 35-40 Iktisâ ul Qunu p 228 Haji Khalifa n 260 Brock n 364 Compare with the Brit Mus Suppl Cat Nos 809 10

Begins —

مسحات مسلح مواد الكتاب بلا مثال سوى الح

The preface contains the author's statement that after writing a commentary upon the Qanun (السرح الذي و صعنه على نظم القانون) in which he treated the subject exhaustively he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz., of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a Khâtîmah, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol 9^a) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed —

- (1) The four primary elements
- (2) Temperaments
- (3) The four cardinal humours
- (4) The organs of the human body (أَرْتُوْلَى)
- (5) The gases (أَرْوَاح) which are the medium of the transmission of energies
- (6) The actions of these energies (الاعْمَال)
- (7) The conditions of health, disease, and the middle state between the two
- (8) The physiological action of things taken internally.

The second Bâb (fol 31). On canons common to simple and compound medicaments. This Bâb consists of two Faslîn. In the first Fasl, before proceeding to the subject he briefly states the extent of the Materia Medica of his predecessors.

(1) Dioscorides, according to him, is the earliest writer on Materia Medica, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (سَمْوَن), etc.

(2) Rufus (Ephesius, flourished about A.H. 98-117, see W. Smith's Dict. of Gr. and Rom. Myth and Biog., III, 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (اسد).

(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ترهاب الكسر).

(5) Râsu'l-Bagl, surnamed Jâlinûs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دُويْدَر مِن الْمَالِي, Duwaydâr as al-Bâbulî, Ishaq b. Hunayn.

was the next man. He translated the Greek and Syrian works into Arabic and introduced the names of certain drugs which when administered with the poisons exerted a palliative influence upon their deadly effects (*مُطَهِّر*). His son Hunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muhammad b Zakariya r Razi. Then came great Avicenna who devoted the second book of his canon to this subject. Avicenna according to Antaki is the first man who treated each drug under seven headings. Of the many works composed on the subject the *Minhājul Bayan* of Ibn Jazlah he says is the best of its kind. The last author who wrote before Antaki on this subject was Muhammad b Ali as Sūri but not a single work is free from defects. Such is the sketch drawn by Antaki. He then enumerates the ten headings under which each drug should be treated and concludes this *Fa l* by explaining the general terms used for drugs. The second *Fasl* treats of the rules for compounding medicine.

The third *Bab* treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (*معاحسن*) he gives prescriptions of four electuaries one for each cardinal humour. The first of these electuaries according to him can well serve for all diseases caused by the qualitative or quantitative changes of blood the second for those caused by the similar changes of the yellow bile the third for those similarly connected with phlegm and the fourth for those caused by the like changes of the black bile. Thus he follows the humoural theory to its limits and gives it as it were the finishing touch.

The fourth *Bab* which the author only lived to compose up to the letter *b*, treats of diseases in alphabetical order and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says That which is variable and the causes producing variation being neither fixed nor secure (*مأمونون*), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general and the second practical. Antaki's method of handling the subject was approved of and adopted by later Indian physicians such as Alawi Khan and Sharif Khan.

This volume contains the *Muqaddimah* and the first three *Babs*.

In AH 1294 this work with its continuation due to Antaki's disciples was printed in Cairo in three volumes the margin of this edition contained the *Kitab u n Nuzhah* of the same author. It was

reprinted with its continuation in Cairo, in A.H. 1302, in two volumes, and again in A.H. 1309, in four volumes. See Iktifa, p. 228.

Copies Brit. Mus., pp. 459^a, 633^b and 741^b, Brit. Mus. Suppl., Nos. 809-10, Bodleian, p. 133, India Office, No. 798, Batavæ III, 270, Cairo, VI, 8, Wali u'd-din, Nos. 2479-80, p. 140, Nūr 'Usmāniyah, Nos. 3478-8, p. 197, Kuprīhzādah, No. 183, p. 151, Rāmpū, Nos. 33-4, p. 470, and Ellis' Cat of Brit. Mus., I, 471-2.

The following folios are lately supplied 180, 187, 193, 1, 198, 207-8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340.

Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated. Circa 17th century.

No. 78.

fol. 158, lines and size as above.

The same

VOL II

The second volume of the work described above
Begins —

الا... الرابع ... في تهذيل الامراض المزمنة ... كان كان
طبلاط اصله الح

This volume contains the fourth Bāb up to the letter ط, coming down to which the author died, leaving the work unfinished. Compare with Hāji Khalifa (II, 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in fol. 15^b and 29^b. The following folios are newly supplied 13, 14, 24, 50, 95, 103-6, and 138-56.

Written in the same hand as above

No 79

fol 206 lines 23-26 size $9\frac{1}{2} \times 6\frac{1}{4}$ in 5×7

I

fol 1-212

دل کات المذکرة

The continuation of Al Antaki's *Tadkirah* due to some of his disciples

The preface of the compiler begins —

الحمد لله رب العالمين هذا آخر ما وقع عن الماطرين
علمه وأسهر لقصتها بالتصريح و ۱۱ هـ الح

The work begins —

سم الله الرحمن الرحيم وهو من نعمتك اللهم حمد العارفين



ال

The *Tadkirah* ends at the letter ط, while the continuation commences from the letter ي which is prefixed by a discussion on charms or prayers to enthrall the planets دعوات الكواكب and is brought down to the letter خ, the last of the Abjad letters. The work is concluded by a *khatimah* in which charms from the traditions of the prophet and the sayings of saints are collected

Contents —

On fol 4	حرف الا	On fol 54 ^b	حرف السين
On fol 5	حرف الكاف	On fol 72	حرف العين
On fol 12	حرف اللام	On fol 132	حرف الطاء
On fol 14	حرف السين	On fol 143 ^b	حرف الصاد
On fol 43	حرف آلuron	On fol 148 ^b	حرف القاف

On fol 151 ^b	حره ، الرا	On fol 185 ^b	حره ، الدال
On fol 175 ^a .	حره ، السن	On fol 186 ^b	حره ، الحاء
On fol 181 ^b	حره ، اللاء	On fol 186 ^b	حره ، الطاء
On fol. 183 ^b	حره ، اللاء	On fol 186 ^b	حره ، العين
On fol 184 ^b	حره ، الحاء	On fol 187 ^b .	حاء

fol 7-8 spaces reserved for headings are left blank fol 209^b
 lacuna without break of the content

Written in learned Arabian Naskh, with headings always in red
 Dated A H 1247

Scribe صالح بن محمد بن حسون

II

fol 212^b-218^a

كما ، لطه ، في الطب .

A treatise on the exposition of the following three sayings of the prophet

(المعدة سب الداء) (الحمد لله رب العالمين)

(الهمة رأس الدواء) (الله أعلم)

(اصل كل داء السرور) (الله أعلم)

Author Abū ‘Abdullāh Muammad b Yūsuf al-Hanāfi as-Sanūsi,

ابو عبد الله محمد بن يousse ، الحنفي السوسي
 a famous writer on Dogmatics He died in A H 892 = A D 1486 See Brock, II, 250

Begins —

قال السبح محمد بن يousse ، السريه ، السوسي الحنفي
 .. . الحمد لله المغير نالقدم مبتاع الوحد من العدم الذي يور
 العالمين سبع من اوي حوامع الكلم و عمله سيرا و تدبرا لجمع
 الامم الح

Copies Berlin, No 6402, and Brock, II, 252

Written probably in the same hand as above

Dated A H 1247

III

foll 218-250

الرسالة الشافية في الأدوية

مُصْدَرُ بْنِ إِبْرَاهِيمَ الْمَارْدِينِيِّ
Muhammad b. Ibrahim al Mardini

Begins —

الحمد لله الذي سلط المخلوقات بقدرته وعلم الانسان مالم
يعلم وبعد فضله رسالت في الصناعه الطبه الشفاف ترسم الشرارة
العالى الموبدية الا علىها المعرفة سراة مولانا شهاب الدين احمد
بن ناصر صاحب المعرفة الح

The work is divided into eighty Babs each Bab being devoted to a
single disease and comprises what is treated of in the practical portion
of other works. A full table of contents is included in the preface.

IV

foll 250-253

An index of the names of drugs with their well known and popular
designations arranged in alphabetical order

V

foll 253-256

A few charges for diseases selected from various sources

Begins —

فائد الصداع بسم الله الرحمن الرحيم ذلك ثانية من رنكم
ورحمة الح

No 80

fol 220, lines 21-24, size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{3}{4} \times 5\frac{3}{4}$

I

fol 1-192

اد، النزهة المباحثة في ذبحه الانهان و
تعديل الامزجة

KITÂBU'N-NUZHAT AL-MUBHIJAH.

داؤد ابن عمر الانطاكي Dâ'ûd b 'Umar al-Antâkî, d A.H. 1008 = A.D. 1599 For his life see above
Begins

سخان من سعد، له ۸ ماه الاحرام صاغرة ولما كان تناهى
الرعوس الكاملة الـ ح

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwîsh Chalîpî (an Egyptian nobleman on whose instance, according to Hâjî Khalifah (vi, 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق البساط). This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtumah.

Contents —

fol 3^b The Muqaddimah On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما نسب العا^{هـ}ح إلى شدته في هذه الصناعات الناصحة
و حممه [٨٢٦] حس الارباط الكلوي و نـا اـنـوـاعـ الـمـوـهـوـدـاـبـ
بالطريق العقلي و ٢٠ هـ الداـخـلـ و اـسـرـارـ السـارـجـ

fol 11^b Bab ١ On general rules conducive to health the limits
of this art its subjects and how it is distinguished from philosophy

في كتاب ما هـ صـلـحـ الـانـدـاـنـ و موـادـ الـاحـسـاـمـ و نـاـنـ حدـاـنـ
و مـوـصـوـعـاـهـ و كـسـهـ اـسـتـلـصـهـ حـنـ الـحـكـمـ

fol 51 Bab ii On Aetiology

في الاساب

fol 66^b Bab iii On the different state of the body

في احوال الدن

fol 81 Bab iv On Symptoms

في ١٠ لـ العـلـامـ الدـالـهـ عـلـىـ اـحـوـالـ الدـنـ

fol 110 Bab v On Canons and admonitions

في التوا^اسـ و الوصـاياـ

fol 118 Bab vi On internal diseases peculiar to each organ
treated systematically from the head to the foot

في الامراض الناطقة الخاصة بعضها من الرأس إلى القدم

fol 171 Bab vii On general diseases

في الامراض التي لا ينحصر محلها معينا

fol 185^b The Khatimah On subjects referred to in medicine

على امور مسلطه و خراب . اـرـعـهـ نـعـولـ فيـ هـذـهـ الصـاعـهـ
حلـهاـ وـتـسلـ كلـ طـالـبـ السـيـاـ

The colophon reads thus —

وافق الرابع من ربى هذا الكتاب ١٤٦٣ صبح يوم الـ ٢٠
٢٠ سهر حادي الاول حام الف و نـاـنـ و سـاـنـ ١٢^٨ بـعـاـهـ
مسدي المالك الكـرـيمـ الـهـيـامـ السـامـيـ العـطـمـ صـيـ الـاسـلـمـ وـ

الذين احمد بن داود الواسع بن حسن الفرمي يعلم العدد
 الغانبي / محسن بن محمد بن علي بن عبد الرحمن العماري العكبي
 العدنياني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. fol 193-195 blank

Copies Cairo vi, 47, Batavia iii, 270 (a fragment), Wali uddin, No 2558, p 146, and Râmpûr, Nos 256-60, p 499

Dated AH 1208

Scribe محسن بن محمد العماري

II

fol 196-220

كتاب البدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkîhah of Antâki (see above)

Begins

بِحَمْدِكَمْ يَا مِنْ تِرَةِ كِمالِهِ عَنِ الْأَمْسَاهِ وَالسَّطَائِرِ وَتَقْدِيسِ فِي
 حَلَالِهِ عَنْ أَنْ تُدْرِكَهُ الْأَدَهَارُ أَوْ تُصْبِطَ لَهُ السَّهَائِرُ. إِمَاءَعَدْ فِهِهَهُ
 الْعَفَاءُ بِرِّ الْمَرْدَاءِ، وَمَا يَعْهُا وَرَعْسُ مَاءِهَا وَالْدَالِهَا لِمَا عَدَمْ
 فِي الْحَالِ حَمْعُهَا مِنَ النِّذِكَرَةِ لِلسَّبِحِ الْعَاصِلِ الْحَكْمِ دَاؤُدْ بْنُ حَمْدَهُ
 الْأَطَاكِيِّ قَدْمَسُ سَرَهُ عَلَيْهِ حَرَوْهُ، الْهَمَاءُ الْحَ

The author does not reveal himself The colophon reads thus —

رَوْهُ، هَذِهِ الْسَّبِحَةُ بِعِيَادَةِ مَسْجِدِي الْمَالِكِ الْهَمَامِ - وَهِيَ الْمُسْلِمُ
 الْفَقِهُ الْعَارِمُ، ذُوِّي الْعَرِ الْأَصْلِ وَالْفَهْرِ الْحَسْلِ وَالسَّبِيلِ الْمُسْلِلِ
 الْهَمَامِ - بْنُ أَبَانِ الْمُسْلِمِينَ أَحْمَدَ بْنَ دَاؤِدَ الْوَاسِعِ الْعَرَمِيِّ

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن العماري

On the titlepage and after the colophon names of various owners are written

No 81

fol 2, lines 20 size 8½ x 3 6½ x 1

رسالة في الـ مـ شـ لـ

RISĀLAH FI'L-MUSHIL

A treatise on the laws uses and preparation of purgatives by
 محمد باقر بن محمود الـ
 Imaad u d Din Mahmud the father of the present author and a celebrated
 physician of Shiraz flourished about the close of the reign of Shah
 Tahmasp (d. A.H. 924 = A.D. 1516) and died about A.H. 1001 = A.D. 1512
 (See India Office Recs Cat. 1., 391 and Hast Iqlim Lib C p. fol 74)
 This our author belongs to the beginning of the 11th century A.H.

Begins abruptly —

هـ وـ لـ جـ لـ إـ لـ مـ حـ لـ سـ لـ دـ رـ دـ لـ دـ لـ مـ سـ لـ دـ وـ

يـ دـ سـ مـونـ إـ لـ

The scribe not being able to follow the original copy has left the
 space for the beginning lines blank. It appears that the author speaks
 of the importance of the subject and after dwelling upon the expedition
 of the ignorance of his co-practitioners describes his work in the
 following strain. When I found that such was the state of affairs it
 came to my mind that I should compile a treatise on the method of
 evacuation and its conditions the knowledge of purgatives and laxatives
 their weights corrections and rules for their preparation so that it
 might serve as a memorandum and guide for my co-practitioners that
 they might know how evacuation should be produced and what drugs
 should be used and what avoided.

The work is divided into a Muqaddimah twelve Ials and a
Khutbah

Contents —

- fol 1^b The Muqaddimah On the action of purgatives
- fol 2^b Iahl 1 How to prepare the patient to take purgatives
- fol 3 Iahl 2 On the considerations when administering
purgatives
- fol 6 Iahl 3 On the concoction of the humours and its
physiology

fol 8^a Fasl iv On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered

fol 10^a Fasl v On purgatives

fol 17^b Fasl vi On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol 19^a Fasl vii Rules for compounding medicaments

fol 22^b Fasl viii Of those on whom purgatives fail to act

fol 23^a Fasl ix. On the symptoms indicating that the action of the purgatives should be stopped

fol 23^a Fasl x On the treatment of those whom the purgatives affected more than what was desired

fol 24^a Fasl xi On *delinquum animi* attending the excessive action of purgatives

fol 24^b Fasl xii. What should be used after the purgatives have produced the desired effect

fol 25^a The Khâtimah Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of *Ummu'l-'Ilâl* (a more exhaustive work on this subject in Persian) derived his information

Written in Shâfi'ah Âmîz Nastâliq. In the colophon the work is wrongly ascribed to Hâkim Asgar 'Ali.

Scribe اولاد على

Not dated Circa 19th century

No. 82.

fol 27, lines 23, size 8½ × 5¾, 6 × 4

الشرفة الزهرة في الحمام السرفة
و الدارمة

AN-NUZHATU'Z-ZIHHÎYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by مُحَمَّد بْن نَاهِي الْعَارِف بْن عَلِيٍّ بْن رَبِّي، العادين المداري المساوي الساعي
Abdu'l-Râ'ûf Muhammed b

Tajūl 'Āsim b. 'Alī b. Zaynūl Abīdīn al-Haddādī al-Muñawī ash-Shāfi: a prolific writer famous for his piety and learning. His literary fame ~~kindled~~ the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects and died on the 13th Safar A.H. 1013 = A.D. 1604. A complete list of his works will be found in Muhibbīs Khulāṣat al-Asar (Cairo edition) p. pp. 412-16. See also Brock p. 30, and Iqdūl Jawāhir i-wād Dūiar (Lib. Copy) fol. 90.

Begins —

الله احمد على ما مصي من لعم الشامة و بعد فتقول
حمد الروف ابن مساوى الصدادي لما رأى احسان
الخاص والعام وكل مدلى بالطبع الى دخول العام
هذه التصهه || و في السرحة الرهه في احكام العام
السرحة والطبع الـ

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word Hammam, with a short account of its invention), the following three books and a Khātimah (on the laws pertaining to hot and cold baths their merits and defects) —

fol 4 Book I On the religious observances regarding the bath
in 7 Babs

fol 12^b Book II On medical rules in connection with the bath. This book instead of containing seven Babs as proposed in the preface contains eight. The eighth Bāb treats of the hot and cold baths a subject which according to the author's prefatory statement was to be treated in the Khātimah. The author however losing sight of what he stated in the preface treats it here.

fol 23 Book III On rhetorics and selected verses recited in the Hammām (bath) and the stories narrated there.

Written in clear Arabian Naskhī. On the titlepage there is a note to the effect that As-Suyūtī's Azharūl Mutanā'irah fil Akhbar i'l-Tawaṣṣūfah was bound along with this work but it is now wanting. Not dated but cannot be later than A.H. 1003 which is the date of the note of one of the previous owners of the MS.

No 83.

fol 71, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

كتاب طب الجديده الكيميائي

KITÂB-U-TIBBI'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paraceleus' treatise on chemical medicaments, by صالح بن نصر الله, Sâlih b Nâsrullâh, known as Ibnu-Sallûmî, who received the title of Ra'isul-Atibbâ from Sultan Muhammad IV (A.D. 1648-87) of Turkey. He was born and brought up at Halab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sultan Muhammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qâdî of Constantinople. He died in A.H. 1080 = A.D. 1669. See Khulâsatul-Asâr, II, 240, and Brock, II, 365.

Begins —

الحمد لله رب العالمين و السلام على رب الكرم
الحكم الذي يعالج مرض الكفر بالسرعة و القرآن العظيم . .
اما بعد فهد الكتاب طب الجديده الكيميائي الذي اخترعه الحكم
براكلسون الح .

Compare with Berlin Cat (No 6352) which contains a full description of contents, but the beginning quoted there differs from the above

The work ends on fol 38^b thus —

هذا ما اخترعه و بعلمه من سرطون الحرامي

The scribe, without drawing a proper line of demarcation, continues after the word الحرامي another treatise entitled Kîmiyâ-i-Bâsalîqâ of Osw Crollius (فروليسون), which Ibnu-Sallûmî has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat, No 6354.

Begins —

الذى ألق فى صاحبها الكنى مروانوس كمالاً مصرا
مسداً لملك رماده و دخل على معاشر فاردها أن تقله من
الأطئه الى العريه تكون حام الفع وسي هذا المصرا
أنا لا يعي الكنى الملكه

Copies Gotha No 134 Ayanusiyah No 3671 p 219 and Nur
Usmaniayah Nos 3625-3627 p 205

Written in an ordinary Nastaliq

Dated 1st Muharram A.H. 1177

Scribe

سد فحص الدين بن السيد محمد بن السيد ابراهيم الروسي

No 84

fol 179 lines 31 size $14\frac{1}{4} \times 8\frac{1}{2}$ $10\frac{1}{2} \times 7\frac{1}{2}$

الحر العملي من أكمـل الدـاء

AKMAL-U'S-SANÂ'AH

The practical portion of Akmal us Sana is a complete system of medicine by Hâkim Kazim an Indian physician who got the title of Hâdiqul Mulk. He was the son of the famous Shâfi'i Mujtahid named Haydar Ali at Tâstari an Najafi and according to the Pampur Library Catalogue (No 14 p 468) died in A.H. 1149 = A.D. 1366 Bengal (Oriental Biog Dict p 216) however tells us that he composed his Furahnâma i Fatimah in A.H. 1150 = A.D. 1737

Begins —

الحمد لله القدير السامي الصدر الكافي مصحح اندان الملك و
خثان الادمس بعد محمد المدحوب نكاطمها الحاط
عادن الملك ابن مولانا حضر عليا روى الحصي
لناسوخ لي صدرى كتب مولانا بصوبي على كتاب بصاحب الها

اـ وـ عـلـيـاءـ هـدـهـ السـاعـةـ وـ اـعـلـفـ فـهـ اـبـواـ ،ـ الـاحـرـاصـاـ ،ـ بـعـدـ
الـوـسـعـيـ سـوـ الطـاهـ وـ هـوـ الـحـرـمـ العـمـلـيـ مـنـ الـكـنـاـ ،ـ الـعـسـقـيـ اـكـمـلـ
الـسـاعـهـ .ـ .ـ .ـ فـالـآنـ اـسـعـ فـيـ بـرـومـ الـحـرـمـ العـمـلـيـ اـسـتـهـلـ عـلـىـ
حـرـئـاـ ،ـ هـدـاـ الـكـنـاـ ،ـ الـحـ

The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqâlas (on symptoms and treatment of local and general diseases), and a Khâtîmah (on weights and measures used in medicine) fol 56^b ends abruptly at the following passage —

وـ عـدـ تـكـيلـ هـدـاـ الـعـيـنـ الـدـيـ لـهـ الـبـرـقـانـ مـعـ الـدـمـوـعـ بـهـدـاـ الـكـنـاـ
طـاسـرـ دـرـ هـمـ صـمـعـ عـرـبـيـ دـرـ هـمـ

while fol 57^a is left blank

On fol 57^b the third Maqâlah begins thus

الـحـمـدـ لـلـهـ دـرـ ،ـ الـعـالـمـينـ .ـ .ـ .ـ الـمـعـالـهـ الـمـالـةـ فـيـ اـمـرـاـصـ الـمـهـنـةـ
عـصـوـصـ مـنـ الـرـاـسـ إـلـىـ الـقـدـمـ

The work is noticed in the اـحـوالـ of I'jâz Husayn (Lib Copy), fol 42, with the title Jâmi'u's-Sanâ'ah, which seems to be incorrect

A complete copy of this work exists in the Râmpur Library (Cat., Nos 14-15, p 468)

Written in an ordinary Nasta'liq Wormed throughout
Not dated Circa 18th century

No. 85

fol 174, lines 13 to 17, size 9 × 7½, 6½ × 4½

اسرار العلاج

ASRARU'L-ILÂJ.

A treatise on Fevers, probably by Hakîm 'Alî Shârif of Lucknow (see No. 65), who received the title of Ra'is u'l-Atibbâ from Gâziyûd-Dîn Haydar of Lucknow (see No. 86)

Begins —

الحمد لله رب العالمين هو موضع السوادن للصنان وام ملدم في الكلب ان
اما بعد فهذه رسائل وحسرة وعجاله غربته هـ يا لله السحر
مولوي سير علي افتراها من حاته على حسن قرائه علىي
حساب الثالون بعد ما كان مدرسا مسيرا متصرفا في ۱۱۰۰هـ و
الحادي عشر وعلم بالذاته بل حسن العلوم والسود الحـ

The author does not reveal himself but after stating that he composed the work for one Mawlawi Muhr Ali who was a celebrated teacher of logic philosophy rhetorics etc of his time calls Mutamad ul Muluk Alawi Khan (d. A.H. 1162 = A.D. 1749) is his father's teacher and narrates the particulars of a case which his father attended in A.H. 1180 (fol 117) —

الصحي التويم ۱۱۰۰هـ حكي والد العاـمه حادى الرمان دام
طله العـالي تو قـعـاهـ لي حـرسـ حـدرـهاـ في سـهـ ۱۱۸ـ مـائـةـ رـسـانـ
عـدـ الـفـ مـنـ الـمـعـرـدـ المـقـدـمـهـ

In another place (fol 130) he tells us that some of the pupils of Alawi Khan told his father that they saw Alawi Khan prescribing laxatives in a remittent fever (مسـائـهـ الـافـرـادـ وـ الـأـروـاحـ) on the 24th day. His father on hearing this wrote to Alawi Khan who was then with Muhammad Shah of Delhi who had marched to punish the Afghans. Alawi Khan wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A.H. But the author belonged to Lucknow appears from the fact that he reduces the weight Astur (a medical weight) into twenty ma has according to the weights used at Lucknow
fol 142

وـ الـصـارـ عـدـ الـمـولـىـ انـ الـاسـارـ بـورـنـ لـكـهـوـ حـسـرـونـ مـائـهـ
تـثـرـيـاـ وـ لـاـ صـرـرـ فـيـ قـلـهـ وـ اـمـدـ مـائـهـ فـالـسـكـرـةـ حـسـدـ بـورـنـ لـكـهـوـ
ماـ نـعـرـ بـالـأـرـسـةـ بـدـهـ تـولـهـ بـحـمـاسـهـ تـقـرـيـاـ

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in

other eastern writers. The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.D.

The work is described on foli 2-3 in the following strong terms

رتبها على مقدمة و خاتمة و ملخص و تبنت «بها طريقة
امبساط الفروع من الاصول و يجمع فيها ادوية الجمباز ، العقبة
لم يظهر على امسيبها ، منافع اكبرها المعاصرة الى الان و لوحظ
الحدروه و حوصا اذا اتت مع الصبي و للدق مع العهودة ادوية
مفردات و تراكم ، متعددة مفردات ، و مركبات ، لم يبل الى تحريرها
و احصاء مساحتها و مشارتها و اصلاتها اكبر اهل الرمان و كثي
للعلة الكبرى و حوصا اذا اتت مع و مع الحدروه الصبي و
ذكر ، «بها الامور التالية المعتبرة في النفحة و حسن النسب و
التحقق و بعض نوادرات الادوية المسنودة مثالا يطلع علىها اكبر اهالي
رمانا يمع كونها في الكتب ، المعتردة مجهودة و على النسبة من
قيمتها من الاساتذة العظام مذكورة و صار ، الذين سبب ، عدم
التنوع مناسبة و مجهودة و لا يرى انها صحيحة مبالغة عن السنود و
مصنوعة عن الدرة و العادة اليها موفورة و عدم الاطلاع عليها
سررتها لمرتضى و صالح للمعالحة لاتعد و لانهضي و مسميتها باسمها

Written in clear Nasta'liq, with copious marginal notes and corrections. Some notes are dictated by the author himself, which are designated by the words *اب* *دو* *سے*.

Not dated Circa 19th century

No 86

fol 264 lines 17 size 11¹ x 7¹ 8 x 4¹

اٰية الواهٰء و وشاح الطالس

HILYATU'L-WÂSIFÎN

محمد مهدي ابن علي اصغر ابن نور محمد مهدي حان، Muhammad Mahdi b Ali Asgar b Nur Muhammad Khan al Harawi. He was Prime Minister of Nasirud Din Haydar King of Oudh. He built the iron suspension bridge on the River Kalinadi near Khudaganj. He was dismissed from his post in A.H. 1248 = A.D. 1832 but was again restored to it by Muhammad Ali Shah in A.D. 1837 and died in A.H. 1253 = A.D. 1837. See Miftahut Tawarikh p 587 and Beales Oriental Biog Dict p 230

Begins —

الحمد لله رب العالمين والصلوة والسلام على سيدنا وآله وآل بيته ورضيعه
وروى مماس ابيه العلما من سك الهي اما تقد فتقوا
ـ مـ نـ الله الـ اـ بـيـ مـ حـ مـ مـ دـيـ اـ بـنـ عـ لـ يـ اـ صـ غـ اـ بـنـ نـورـ مـ حـ مـ دـ حـ اـ بـنـ الـ هـ رـ وـيـ الـ حـ

In the preface the author after establishing the importance of the subject names his teacher as Ali Sharif Khan (undoubtedly the author of Asrar ul Ilaj see No 85) who received the title of Ra'is ul Tibba from the then ruling sovereign of Oudh (i.e Gaziy ud Din Haydar) and calls the celebrated Mumtazul Muluk Alawi Khan (d. A.H. 1162 = A.D. 1749) as his teacher's teacher (اساد الامداد). He further on states that he composed the work in A.H. 1243 (undoubtedly on the model of Asrar ul Ilaj) and dedicated it to Gaziy ud Din Haydar (A.H. 1229-43 = A.D. 1814-27)

The work is divided into a Muqaddimah nine Maqasid and a Khatimah. The Muqaddimah comprises ten chapters called Mawqif on the following subjects —

fol 5^b Chapter I On directions as to how a physician should approach a patient

fol 10^b Chapter II On the nature and division of the causes of the diseases

fol 20^a Chapter III On indications in urine
 fol 41^b Chapter IV On the alvine discharges.
 fol 45^b Chapter V. On the pulse
 fol 63^b Chapter VI On the sweat
 fol 66^b Chapter VII On clysters.
 fol 67^b Chapter VIII. On the definitions of fever and its division
 fol 82^a Chapter IX. On chills, rigors and paroxysms attending
 fevers

fol 85^a Chapter X The periods of fevers and other diseases
 fol 96–248 The nine maqâlas on the treatment of ephemerals and
 other fevers

fol 248–265 The Khâtimah (in 3 Bâbs) on the treatment of
 consumption, the relapse of diseases —its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.

Written in an elegant Indian Naskh, with an artistically decorated
 'unwân within gold and blue borders. The last three folios are much
 injured. The MS contains occasional marginal corrections.

Not dated Circa 19th century.

No. 87.

fol 303, lines 23, size $12\frac{1}{2} \times 8\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

جامع الامانى

JÂMI' U'L-AMÂNÎ.

مَحْمَدُ امَانٌ ابْنُ مُحَمَّدٍ أَفْدَلِ الْبَلَاسِيِّيِّ، Muhammad Amân b Muhammad Afdal al-Balâs al-Badakhshî, who appears to be an Indian author of the 11th century A H. Of the many authors mentioned as authorities the latest seems to be Nûr-u'd-Dîn, whose full name is Nûl-u'd-Dîn Muhammad, son of Hâkîm 'Aynu'l-Mulk of Shîràz, and who flourished in the reign of Shâh Jahân (A H 1037–64 = A D 1628–58). The author therefore can not be earlier than the middle of the 11th century A H.

Begins —

الحمد لله الحكم السامي والملوه على محمد السبع الكافي

اما بعد فستقول العدد ١٠ ، ١١ ، ١٢ الى الله الانسان
محمد امان ابن محمد افضل البرامن البدهسي الکرمکپی
و سیما بحاجم الامالی و رسیها على ایا عسره مقاله الح

In this work the author proposes to omit unnecessary details while at the same time to notice all the important points so that the work may serve as a good text book of medicine. The work therefore is composed on the model of Al Qarshi's *Mujaz* and Al Jagmini's *Qanunijah* from both of which the author makes abundant quotations.

The work is divided into twelve Maqalas. The first third fourth and fifth Maqalas deal with the generalities of medicine the second treats of anatomy the sixth treats of the properties and preparations of the simple and compound medicaments the seventh on local diseases the eighth on diseases pertaining to sex the ninth on fevers the tenth and eleventh on skin diseases and the twelfth on poisons and antidotes.

Written in an ordinary Nasta'liq. The MS contains copious marginal notes.

Dated the fourth year of Bahadur Shah of Delhi corresponding to A.H. 1122 = A.D. 1710

No. 88

foli 202 lines 17 size 10 x 7 6½ x 3½

كتاب ساد في الطب

KITABU-SHAFI FIT TIBB

A compendium of medicine in the form of Al Qarshi's *Mujaz*. The author cannot be traced. Two works entitled *Ash Shafi* are noticed in Hiyu Khalifa (iv ٤) (1) by Ibn ul Mahil and (2) Ibn ul Quff (d. ٦٨٥ = A.D. 1286)

Begins —

احمدك نامن من اعدل الامرجه نوع الانسان و دفعه في
ما تركته احسن السان الح

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS, the earliest of which runs thus

١١٤٢ مُحَمَّد أَبْنَعْلَى يَار حَان

Dated A.H. 1142

No. 89.

fol. 21, lines 23, size $8 \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{2}$

رساله في السوم

RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes
Begins

سَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَهُنَّ نَسْعَيْنَا وَلَعُمُ الْوَكِيلِ هَذِهِ سَمَّا
أَنْتَ بِهَا مِنْ كُنَا . مِتَّعْلِمٌ بِالسَّمَومِ وَعَلَّمَهَا الْحَلَّ

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS ends abruptly thus

الرَّبَّارِ موَيِّ الْأَحْرَانِ . . . وَ عَلَجَهُ نَافِي عَلَى الْعَادَةِ نَالِرِدِ
أَوْ دَهْنِ الْوَرَدِ إِلَى السَّعِيِّ . . . بَسْفَى مِنْ مَهْرَوْجِ السُّطَانِ . إِلَى چَرَبةِ

Written in an Arabian Naskh.

Not dated Circa 17th century

No 90

fol 20, lines 14 size $9\frac{3}{4} \times 5\frac{1}{2}$ cm $\times 3\frac{1}{2}$

كتاب تسریح الاعماق

KITÂB-U-TASHRÎH I'L-A'DÂ

An anonymous treatise on human anatomy and physiology
Begins —

الحمد لله الذي حلَّ الخلقُ والارضُ والاخْلَانُ وَالافعالُ وَلَهُ
السُّكُرُ الْحَمْدُ

The author does not reveal himself. Of the many references to authorities that to *Sahibut Talwîh* and *Tanqîh* occurs frequently. The author therefore must be later than *Fâthr ud Dîn al Khujandi*, the well known author of *At Tanqîh u'l Maknûn* and cannot be earlier than the end of the 8th century A.D.

The subject proper is taken up on fol 21^b while it is prefaced by eight *Muqaddimas* on the importance of comparative anatomy, human anatomy and physiology, their sources and benefits.

Various works on anatomy have been noticed in II Kh n 298 and Berlin Cat No 6752 but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian *Naskh* within gold border lines
The first and the last folios are supplied in a later hand

Not dated Circ 18th century

DICTIONARIES OF MEDICINE

No. 91.

fol 222, lines 21, size $11\frac{1}{2} \times 8, 9 \times 6\frac{1}{4}$

كتاب الحشائش لدعاة قورنوس

KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the *Materia Medica* of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zaïba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abî 'Usaybirâh (1, 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on *Materia Medica*. According to Galen, quoted by Ibn u'l-Qiftî (Târikh u'l-Hukamâ, p 183), his work was the best of the fourteen books which he perused on the subject thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A.D. 1499. Subsequent editions came out at Venice in A.D. 1518 and 1519, Cologne in A.D. 1478, Lyons in A.D. 1512, and at Paris in A.D. 1516, 1537 and 1549 (see Rose's Biographical Dictionary, vii, 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C Knight's English Cyclopædia (Biog.) 1, 606. See also Ibn Abî 'Usaybirâh, 1, 35, Ibn u'l-Qiftî, p 183, Mukhtasar u'd-Duwâl (Oxford ed.), p 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Sotei (the Preserver), but commonly known as the son of Legas (لطاسوس مسفعوس و يسمى العبا سوطاً), see Smith's Dict of Gr and Rom Biog and My, iii, 581, and 1, 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Hunayn b Ishâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Niqûlâ-Fusal (نقولة فضل) to 'Abdu'r

Rahman an Nasir (*d* A H 350 = A D 961) The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi Usaviah n 46 and compare with *Kitab ul Tibrast* p 293) Our copy is the revised version of Hunayn which has been further revised and improved by Husayn b Ibrahim b Husayn at Tabari an Nata'i who adds his own observations here and there (fol 74) **وَهُوَ السُّلْطَانُ وَهُوَ الْمُلِكُ** (Rās al-ṣaṣīn ibn ʿIbrāhīm al-ṭabrī fī ḥikmāt al-sāḥidhā) The colophon of the Leiden Library copy which appears to be a complete copy gives the date of An Nata'i's composition as A H 380 = A D 991 See also Brock i 207

Begins abruptly first few folios being wanting —

لَا يَأْتِي مُقْتَلًا وَإِذَا مُصْبَعَتْ طَبَبَ الْكَفَّهُ وَسَدَّدَ اللَّهُ حَدَّهُ
الْحَصَرَا وَهُوَ الْمُطْمَنُ وَسَيِّدُ طَوْمَلِسْ هَذَا سَعْدَهُ مَعْرُوفُهُ الْحَ

This copy contains the greater portion of Maqalah I the subsequent four Maqalas and the last two Maqalas which according to *Kitab ul Tibrast* p 293 and *Ibn ul Qifti* p 183 were added later on This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqalas are addressed to one of Dioscorides friends Arius (ابن الـ اريوس) while the last two Maqalas are dealt with in a manner quite foreign to the first five Maqalas and are not addressed to Arius

Contents foll 1-32 Maq I fol 48^b Maq II fol 96^b Maq III
fol 135^b Maq IV fol 188 Maq V fol 212 Maq VI and fol 21^b
Maq VII

Copies Prit Mus Suppl No 785 Brock i 207 Haji Khalifa v
75 and Batavae iii p 227

Written in an old Arabian *Naskh* A portion of the seventh Maqalah is lost which ends abruptly thus —

الرِّسَالَةُ بِصَرْمَوْصَعِ الْأَلَّا مَهْ وَيَعْدُ لَصَاصَا وَلَاتِرِمْ مَوْصَعَهُ وَلَا
تَعْدُ لَهُ حَرَارَهُ وَلَكَهُ سَقِيٌّ مِّنْ [sic]

The plants are designated by their Greek names written in Arabic characters excepting a few places where Greek characters are also used Arabic and occasionally Persian equivalents are given Plants and a few animals are depicted in neat coloured drawings Almost every third or fourth folio contains the following note **وَهُوَ دَارُ السَّعَا حَلَّى سَرَارَ** which indicates that the present MS once belonged to the hospital founded by Jalil ud Din Akhita in Manuchihr Shurw n Shah the great

patron of the celebrated Khaqâni. This note further proves that the transcription of the MS cannot be later than the 5th century, A.H.

In foli 93 and 161^b the spaces reserved for pictures are left blank
Last few folios are slightly wormed

No 92

foil 316, lines 17, size $10 \times 6\frac{3}{4}$, $7\frac{1}{2} \times 5$

MINHĀJ U'L-BAYĀN.

A dictionary of simple and compound medicaments alphabetically arranged by ابو علی یحییٰ ابن حربل، Abū 'Alī Yahyā b. 'Isā b. Jazlah, the celebrated author of *Taqwîmu'l-Abdâن*. He was born of Christian parents, and became converted to Islamism under Abû 'Abdullâh ad-Dâmigânî, the Qâdiyu'l-Qudât of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Kaikh he went to Bagdad and became a pupil of Abû 'Alî al-Walid, the head of the Mu'tazilites, on whose persuasion he adopted Muhammadanism. He was appointed secretary to the said Qâdi of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied. He died in A H 493 = A D 1100.

References Ibn Abi 'Uṣaybi ah, i, 254, Ibnu'l-Qiftī, p 365 Ibn Khallikān (De Slane's translation), iv, 151, Mukhtasar u'd-Duwāl (Oxford edition), p 365, Bīrūnī, i, 485, Abu'l Fidā, iii, 324, and Huart's History of Arabic Literature, p 311.

Begins

الحمد لله الذي أظهر... نداء مسدد عاته وهو ، عرای ،
مسدد عاته الی

The preface contains the dedication of the work to Caliph Muqtadī (A H 467-87 = A D 1075-94) and the explanations of the terms used in this work.

Copies Brit Mus, pp 222 and 613, India Office, No 786, Berlin,
Nos 6414-15, Batavae, III, 245, As Soc p 85, Haji Khalifa, VI,

200 Waliddin No 2503 p 146 Bodleian p 130 Ayañiyih
Nos 3754-6 p 224 and Rampur No 214 p 408

Written in a thick Arabian Naskh

Not dated Circa 15th century

No 93

fol 269 lines 33 size $16\frac{3}{4} \times 11 \quad 12 \times 8\frac{1}{2}$

الجامع

AL-JÂMI'

A dictionary of simple medicaments alphabetically arranged by
 ابو محمد عبدالله بن احمد صا الدين المالكي بن السطار
 Abu Muhammad Abdullah b Ahmad Sayyid Din al-Maliki b
 al-Baytar known as Ibnul Baytar the greatest of the Arab botanists
 He was born at Malaga (مالقة) and travelled through Egypt Asia
 Minor and Greece for botanical studies and researches He served
 Malikul Kamil as his chief botanist at Damascus On the death of
 his master he removed to Cairo but soon returned and died at Damascus
 in A.H. 646 = A.D. 1248 With him says Ibnul Kutubi (Tuwat ul
 Wafayat p 204) ended the botanical knowledge and researches as to
 the sources names properties and uses of drugs

References Ibn Abi Usaybiyah n 133 Nusnul Muhadithah
 (Lib Copy) fol 263 Miratul Jinan (Lib Copy) fol 406 Iktifa
 p 223, Brock 1 492 and Huarts History of Arabic Literature
 p 316

Beams —

الحمد لله الذي اقام لامه حكماه واسعها
 عليه من ندع الناس الح

The preface contains the author's dedication of the work to Al
 Malikul Salih Najmu'd Din Ayyub (A.H. 637-64, = A.D. 1240-1241)
 whom he served after Al Malikul Kamil and a description in six
 Gaid of the object of his composition

He names the work as Al Jami' وَهُوَ الْجَامِعُ

Al-Jāmi' was translated into German by von Sontheimes and into French by Leclerc. See Huart's History of Arabic Literature, p. 613, and Rieu's Bi. Mu. Sup. Cat., No. 798.

The work is in two volumes bound in one.

Vol I (foll. 1-115^b) comprises from ١ to ٢٠٣.

Vol II (foll. 152^a-279) comprises ٢٠٤ continued to ٢٧٩ foll. 135^a, 149^b, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح المصاحف).

Copies Bi. Mu., pp. 691 and 633, Bi. Mu. Sup., No. 798, Ind. Office, No. 790, Berlin, No. 6418, Gotha, No. 2001, II. Kh., n. 255, Ellis' Cat. of the Ar. Books in the Bi. Mu., i. 7, Cano, vi. 12, Avâsûfiyah, No. 3608, p. 215, Kupulizadah, Nos. 983-4, p. 61, Nâm 'Usmânîyah, Nos. 3598-9, p. 201, and Râmpûl, Nos. 52-3, p. 173. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Bûlâq Press in A.H. 1291. See Iktîfa, p. 223.

Written in various hands in Arabian Naskh.

Not dated Cnica 16th century.

No. 94.

foll. 399, lines 19, size 12 x 8, ٩½ x ٥½

The same.

Another copy of the work noticed above. Begins as above. Spaces of few lines in foll. 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jāmi' in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Naskh.

Dated A.H. 1235

Scribe سردار محمد بن حسن

No 95

fol 293 lines 21 size $13\frac{3}{4} \times 8\frac{1}{2}$ $9\frac{3}{4} \times 5\frac{1}{2}$

كتاب المغني

KITÂB U'L-MUGNÎ

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot by **عبد الله بن أحمد بن محمد المالكي الصناب**
Abdullah b Ahmad b Muhammad al Maliki al Khashshab Ibnu l
Bu'tar d A H 646 = A D 1248 For his life see above

Begins —

الحمد لله الذي انزل لكل دا دوا فاصنح لوحود بعثاته على
 عاده حمد و سأ قال العبد الفقير الى رحمته و ربه عبد الله
 بن احمد بن محمد المالكي الصناب المعروف بابن السطار الح

After briefly justifying the importance of the subject and the way in
 which he has approached it the author entitles the work as *Kitabu l*
Mugni و **كتاب المغني** and dedicates it to Sayfud Din
 Abu Bakr surnamed Al Malikul Adil II —the sixth of the Ayyubid
 sovereigns of Egypt who reigned from A H 635-637 = A D 1238-1240
 The dedication of this work to Adil II and that of Al Jami to Salih
 who succeeded Adil II clearly shows that this is an earlier compo-
 sition than Al Jami See Br Mu Sup No 800

This copy comprises all the twenty Babs into which the work is
 divided

Contents —

- I Diseases of the head fol 2^b
- II Diseases of the eyes fol 33
- III Diseases of the ear fol 49
- IV Diseases of the nose fol 5^a
- V Diseases of the mouth fol 57^b
- VI Diseases of the throat and chest fol 69^b
- VII Diseases of the stomach liver and spleen fol 96^b
- VIII Diseases of the bowels fol 124^b
- IX Diseases of the anus fol 14^b
- X Diseases of the kidneys fol 154

- XI Diseases of the bladder, fol 160^b
 XII Diseases of the male genital organs, fol 167^a
 XIII Diseases of the female genital organs, fol 175^a
 XIV Diseases of the joints, fol 187^b
 XV Sores and wounds, fol 204^a
 XVI Swellings and tumours, fol 220^a
 XVII Preservation of the external parts of the body, such as hair,
 skin, nails, etc., fol 234^a
 XVIII Fevers, fol 257^a
 XIX Mineral, vegetable, and animal poisons and their antidotes,
 fol 263^a
 XX General properties of some drugs, fol 283^b
 Copies Bi Mu Sup, No 800, Gotha, No 2004, Batavae, iii, 257,
 and Bodleian, pp 139 and 144
 Written in an ordinary Nasta'liq. In the following folios the spaces
 reserved for headings are left blank 147^b, 148^b, 149^a-151^a and 153^a-
 156^a. Slightly wormed
 Not dated Circa 17th century

No 96

fol 182, lines 9, size 7 × 4½, 4½ × 3

كِتابُ الْوَسْلَاتِ إِلَيْ الْحَمَدِ فِي وَصَفَاتِ الْمَادِ وَالْمَاءِ

KITÂB U'L-WUSLAT-I-ILA'L-HABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو العاصم عمر ابن احمد بن العدين الهملي الحلبى, Kamâlu'd-Dîn Abu'l-Qâsim 'Umar b. Ahmad b. al-'Adîm al-'Aqîlî al-Halabî, known as رئيس الاصحاح، الامام العالم (the chief disciple of the Imâm of the world) He was born in Halab in A H 588 = A D 1193, and became famous as a traditionalist, juuist, rhetorician and historian When the Arabs were sorely pressed by the Tartars he went to Egypt He returned to Halab after its sack by the Tartars and composed many odes bewailing its ruin His ancestors

had held the office of Qadi for six generations. He learnt tradition in Damascus, Bagdad and Jerusalem and died in Egypt in A.H. 660 = A.D. 1262. Ali al-Qari in his *Tabaqatul Ahnaf* (Lib. Copy fol. 146^b) tells us that he commenced writing a history of Halab which if completed would have covered forty volumes but Ibnul Adim himself condensed it under the title *Zubdat ul Halab min Tarikh ul Halab*.

For further particulars see Abu'l Fida iv 634 *Miratu'l Jinin* (Lib. Copy) fol. 718^b *Husnu'l Muhibrah* (Lib. Copy) fol. 231^b and Block i 332.

Pegans —

الحمد لله الواحد القهقح السكين بالارض
كان معظم اللذات الدنيا والاحرونه

The work is divided into the following ten Babs —

I fol 3

باب الارض

II fol 11

في الاصدقة

III fol 16

في المساواه ونحوها وكفه العيل بها والعل واخلاقه

IV fol 18

في صفة ملبي الله

V fol 19^b

في انواع الدجاج

VI fol 42^b (after a lacuna)

باب السراح والمدقاب التي تكون على وجه الريادي
وتدخل في الساهم

VII fol 76^b

في العلاوه والمحسراه وما يجري معها

VIII fol 112^b

في المقلاب والملوحات وصفه حملها

IX fol 105

في الاسنان والصافون

X fol 10

في دعوه الماء رائحة الماء

fol. 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used

Written in a thick flat Arabian Naskh, excepting fol. 131-142 which are written in a different hand

Copies Brock, I, 332, and Berlin No. 5463

Not dated Crica 16th century

No. 97.

fol. 130, lines 23, size $11\frac{1}{2} \times 6\frac{3}{4}$, $8\frac{3}{4} \times 1\frac{1}{2}$

السِّنْكِرَةُ الْجَادِيَّةُ وَ النَّخْرَةُ السَّكَامِيَّةُ

AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by ابو اسحق ابراهيم بن محمد بن طرخان بن السويدي, Abū Ishaq Ibrāhīm b. Muhammād Tarkhān b. as Suwaydī, born in A.H. 635 = A.D. 1237 at Damascus. He was a contemporary and friend to Ibn Abi 'Usaybi'ah, the celebrated author of 'Uyunu l-Anbā' fi Tabaqāt i'l-Atibbā', who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kâminah, he died in A.H. 711 = A.D. 1311. Brockelmann (I, 493), however, following Ḥâfi Khalîṣah (II, 266), places his death in A.H. 690 = A.D. 1292.

Further references to his life will be found in Ibn Abi 'Usaybi'ah, II, 266, Ad-Duraru'l-Kâminah (Lib. Copy), II, 189, Fuwât u'l-Wafayat, p. 31, Brock, I, 493, and II Kh, II 266.

Begins —

اسْمَعْ خَمْدَ اللَّهِ وَ شَكْرَ نَعْمَهُ .. وَ لَعْنَهُ .. فِي هَذَا السِّنْكِرَةِ
مَا اسْتَحْسَنَهُ مِنْ مَجْرِيَّهُ .. الْكَبَاءُ وَ مَا احْسَنَهُ مِنْ مَعَالِيَّهُ ..
الْعَلَمَاءُ دِسَاعَةُ الْأَطْرَافِ .. وَ مَا حَرَسَهُ مَرَارًا يَعْمَلُ بِهِ وَ حَسَنَ أَنْرَهُ وَ
سَبَبَ كُلَّ مَعَالِيَّةٍ إِلَى قَاتِلَهَا وَ اسْمَهُ حَسَنٌ أَنَّهُ يَنْهَا عَلَى الْحَقَّةِ
الْوَاحِدَةِ دِسَاعَةُ الْكَبَاءِ وَ الْعَلَمَاءُ دِسَاعَةُ الْأَطْرَافِ .. فَادْكُرْ اسْمَاءَ هَمْ

و هو العرض في ذلك ان يرکي الى تلك الصنف و سوها و رسها
على امراض الاعصاب

Haji Khalifa (n 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients whose names he always quotes but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is therefore indispensable to all students of medicine. But as the book on account of the repeated mention of the names of the authorities reached an undesirable bulk Muhammad b al Qusuni abridged it for general utility. This work has also been abridged by Abdul Wahhab ash Shurani (d A.H. 943 = A.D. 1568) which was printed at Cairo in A.H. 1304 and 1311. There is another work of as Suwaydi on minerals and precious stones which has not yet been printed. See Iktifa p 225.

Copies Gotha No 1958 Ibis Cat of the Arabic Books in the British Museum 1 732 Brock 1 493 and Rumpur Nos 30-36 p 470

Ibn Abi Usaybiyah notes that title which is given above but the colophon contains the following —

ندرة السوادن و الدخنة الصمدية

Written in Naskh. A complete list of contents is attached in the beginning while a list of the names of the authors quoted alphabetically arranged is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A.H. 1230

No 98
full 371 lines 20 size $8\frac{1}{4} \times 5\frac{1}{2}$ $6\frac{1}{4} \times 5\frac{1}{4}$

ما لا سمع لها

MÂ LÂ-YASA'U'T-TABÎBU-JAHLUHU

A dictionary of simple and compound medicaments by حمال الدين بن ابراهيم العدادي الساععي الجولي Jamal ud

Dīn Yūsuf b Ismā'il b Ilyās al-Juwaynī al-Bagdādī, better known as Ibn u'l-Kutubī and author of the 8th century A.H. He composed this work in A.H. 711 = A.D. 1311. See Cano Cat, vi, 31. See also Block, ii, 169, and Iktifa, p. 224.

Begins

الحمد لله الذي لا يكفيه جبارة معرفته العلوم و الأفهام . . . و
بعد ما هى لسakan الـاسـان الـحـ

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jāmi' of Ibn u'l-Baytār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H. Kh., v, 353.

Copies Brit Mus., p. 632, Berlin, Nos. 6422 and 6427, Bodleian, pp. 144 and 155, Batavæ, iii, 252, Cano, vi, 31, Walī'u'ddin, Nos. 2538-9, p. 145, Kuprili'adah, No. 193, p. 152, Ayāṣūfiyah, No. 3718, p. 222, Nū'i 'Uṣmāniyah, Nos. 3586-8, p. 203, and Rāmpur, No. 211, p. 494.

Written in Nasta'liq, with occasional marginal corrections.

Dated A.H. 998

Scribe احمد ابن معاشر سـاـءـر ، الدـين مـحـمـد

No. 99.

foll. 40, lines 17, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$

مساج مع المـنـافـع الدـنـانـة

MAJMA' U'L-MANĀFI'I'L-BADANIYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from Mā lâ Yasa'u't-Tabibū-Jahluhu of Ibn u'l-Bībī

L e g i o n s —

الحمد لله الصار الماجع الذي حعل لكل دا و مصر عمر السام
احطم مصلح و دافع الح

The author does not reveal himself. The work is divided into forty Bab. The first twenty Bab deal with the diseases pertaining to several parts of the body and the last twenty Bab treat of general diseases. The 39th Bab comprises medicaments for the diseases of infants and children. Compare H Kh v 353.

It is noticed in the Teiden Library Cat (m 260) with the title Jam u l Manafi u l Badaniyah. See also H Kh v 353.

Written in a clear Indian Nasta liq and appears to be a correct copy of the work.

Dated 10th Shawwal 1246

Scribe — خلام —

No 100

foli 139 lines not fixed size $11\frac{1}{4} \times 9\frac{1}{2}$ $7\frac{3}{4} \times 5\frac{1}{2}$

كتاب الفتح في الداوي من معه صوف الامراض و السكاوى

KITÂB U'L-FATH FI'T-TADÂWÎ

ابراهيم A dictionary of simple medicaments drawn up in tables by
Ibrahim b Abi Sa id al Muttabib
al Mâribi ابن أبي سعيد الـ مـ تـ بـ بـ الـ مـ رـ بـ

Begins —

ان اهل ما احسن له المطاب الح

The dedication of this work runs as follows —

و اجعله طریقا للثرب الى حمده مولانا الاسپهالار الاچل
السد الارحد الكسر العالم || و المؤبد || و رحمه الله الدين مصي

الاسلام طهو الايام محسن الانام ماء الدولة بهاء الملك فخر الامة
 هـ . العلامة و المعالي اهئار الدول و الملك اهئار العجم و
 البرك تاج الملوك محسن الامرا الى سباع ذي القرس بن مـ من
 الدولة بن الامر عاري امسر المؤمنين حمد الله في سبائـه .
 المحمد و سمة النجـ

Compare with Gotha Library Cat., No 2016

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables. For the index he has traced six horizontal columns (ستة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio. For each drug sixteen horizontal columns have been drawn. The first contains the name of the drug, the second, its quality (*i.e.* whether it belongs to the animal, vegetable or mineral kingdom, etc.), the third, its varieties, the fourth, its selection, the fifth, its temperament, the sixth, its general properties, the seventh, its efficacy in the diseases of the head, the eighth, its efficacy in the diseases of the chest, the ninth, its efficacy in the diseases of the alimentary organs, the tenth, its efficacy in the external and general diseases, the eleventh, the method of its medicinal use, the twelfth, the medical measure of its use, the thirteenth, its injurious effects, the fourteenth, the correctives to its injurious effects, the fifteenth, its substitutes, and the sixteenth, its number.

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's *Taqwim u'l-Abdān*

The work contains a description of five hundred and fifty drugs arranged in Abjad letters. Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied.

Copies Berlin, No 6455, Gotha, No 2011, Cano, vi, 16, Bodleian, p 144, and Rāmpū, No 82, p 476

Written in an ordinary Nasta'liq, the names of drugs being in red. The MS contains marginal notes selected from As-Sadidi and other works

Not dated Circa 18th century

No 101

foll 317 lines 25 size 9 x 6 7½ x 4½

مصاح الادوية و معناس الاسردة

MISBÂH U'L-ADWIYAH

علي اصغر بن محمد ناصر
الاصبهاني Ali Asqar b Muhammad Baqir al Isbahani

Begins —

الحمد لله الذي اردع حكمته في المواليد والآباء - اب مصالح
ومصالحة و درجا للعناد الح

The author after eulogizing the *Tuhfat ul Mu'min* of Muhammad Mu'min at Iznikarbi (see Rieu Persian Cat n 477) states that as the *Ishfiyah* is alphabetically arranged it cannot serve as a memorandum for practitioners To meet this difficulty a work appeared with the title *Taqwim u't Tibb* in which tables of the names of diseases with the names of medicaments used in each disease were drawn up This work thus being very short did not serve the purpose and the author therefore composed this work It is divided into six *Muqaddimah* thirty Babs and a *Khatimah* The six *Muqaddimah* deal with the generalities of medicine as far as concerns the temperaments of drugs their doses, etc The thirty Babs like *Al Mugni* and others treat of the medicaments of the diseases of the several parts of the body the only peculiarity in the arrangement being that the medicaments under each organ are alphabetically arranged The *Khatimah* comprises discussions on poisons and their antidotes A complete list of contents is supplied in the beginning

Written in a clear Indian *Naskh* within red border lines and contains copious marginal corrections throughout

Not dated Circa 18th century

No. 102.

foll. 41, lines 14, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{3}{4} \times 4$.

هذه العجالة في تحفظ الهندباء هل انه منه ر
بالحال ام لا

A critical review of a pamphlet of Muhammad Sa'id b Muhammad Ahsanu'd-Din al-Fâtiqî of Fathpûr on the question whether endive (*Cichorium endivia*) is injurious for coughs or not. The critic does not reveal himself

Begins —

الحمد لله الذي حلق الاسنان بحكمة السالعة و سرمه بيظهر المدركة
بعدره الكاملة الح

The text begins —

قال الحمد لله الذي هدانا لهذا ما كنا لهندي لولا ان هدانا
الله والصلوة ، و السلام على صاحب . الحكمة اليمانية سيد محمد
الذى ما حل الكون لولاه صلى الله و سلم عليه

The criticism begins —

اقول ان برک قوله صلی الله و سلم عليه لكان اصوات

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshî and the authors of *Tuhfat u'l-Mu'minîn* and *Makhzan u'l-Adwiyah*, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement

The author of the text concludes —

قال و اذا احکم ما نحمسا فلا يتعي عليك انه اد ساخ
طاء ، مريضا له سعال و دواء آخر يسع منه بور الهندباء و اصلة

فَسْتَأْلِمُ لَهُ بِهَا وَأَخْطَاهُ سَبَا مِنْ سَرَابِ الْمُتَّدِّ مِنْ حَدَّ حَثَافِرِ
مَهْبَرِ الْمَدِّ تَوَاصِلُهَا فَنَا إِلَيْهِ نَصْرَتُهُ لَا كَسْرَهُ وَلَا صَفْرَهُ

The critic concludes —

إِنَّمَا قَدْ هَبَّ بِهَا مِنْ أَوْلِ الرِّسَالَاتِ إِلَى امْرَأَهَا مِنْ مَائِعِهَا وَ
مَصَارِهَا مِنْ كَا مِنْ السَّقَى وَالْمَهْرَهُ فَتَقُولُ أَنْ إِنْ إِنْ ١
هَذَا الدَّرَاءُ مِنْ بِهِ مَلِّ وَنَهَى الصَّوْبَ وَمَعَالَ وَالْكَانَ مَعَهُ حَدَّ
حَثَافِرَ آسَرَ فَتَدَدَّ أَرْتَكَبَ بَكْسَرَهُ لَا سَهْرَهُ وَلَمْ ١٠١٠ تَلِّ مَابَ
فَكَشَ السَّنَنَ

Written in a clear Indian Nastaliq. The MS contains other marginal notes of the critic.

Not dated. Circa 19th century

No. 103

fol. 112 lines 13 to 14 size 8 x 5½ x 4½

A fragment of a treatise on medicine comprising the following. It is on the powers of the articles of food (alphabetically arranged) and other needs arises of life —

I fol. 1

في الشواكه

II fol. 1*

في التقول

III fol. 2*

في الصوب

IV fol. 3

في الأصاغُرِ والمُحَلَّلَاتِ

V fol. 36*

في الرياحين

VI fol. 40*

في الواقع

- VII fol 50^a في الاحجار وما يعر، ، منها ومساواها

VIII fol 56^b في الاسد و الفئاع

IX fol 59^b في الملائكة

X fol 60^a في اللسان وما يفعل منه

XI fol 64^a في ذكر الماء والسراف،

XII fol 75^a في ما يبيه ، ان يراحي مدة استعمال السراف،

XIII fol 87^a في اربع الصفة سر، ، الماء والسراف،

XIV fol 90^a في اللحوم

XV fol 99^a وما يكتبه ، اللهم من الرسمه و حرمه

XVI fol 106^b في اوصاف الحسوان ، المذكورة

XVII fol 110^a في السمك

Begins —

الحمد لله الذي صر و نفع و نعد فهذا مسلمة من الماء وحدته مفردة عن اسلها الح

The beginning and the short preface have been added by a later owner of the manuscript. The MS contains notes of different owners. The earliest appears to be that of Muhammad b 'Abdullâh al-Hindî. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that

The work appears to be of a later writer than Avicenna who is frequently quoted as an authority

fol 1-61 deeply water stained

Written in an old Arabian *Naskhi*

Not dated Cmer 10th century

PHARMACOPOEIA

No 104

fol 119 lines 19 size 9½ x 6 7 x 3½

قراءات العلاجی

QARÂBÂDIN-AL-QALÂNSÎ

Pharmacopœia by بدرالدین محمد بن بهرام الثلائی Badruddin Muhammad b. Bahram al Qalansî who lived about A.D. 600. The exact date of his death is not known. See Itn Abi Usaybiyah n. 31 Brock, p. 489 and Brit Mus Suppl No 796

Begins—

قال الامام محمد بن بهرام بن الثلائی الصدیق الحکم
الناشر العربی القادر الح

The work is divided into forty nine Bâbs a full table of which is inserted in the preface for the authorities quoted in the work see Brit Mus Suppl No 796 For other copies see Berlin No 6438 and Rampur Nos 190-9 p. 192

This copy is written in a clear Nastâliq contains occasional marginal notes and corrections and appears to be a fairly old and correct copy of the work

Dated A.D. 82

Scribe الوری

No. 105.

foll. 92, lines 21, size $7\frac{3}{4} \times 6\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$.

الكتاب ، الأشرف ، في صفة الدرياف المقدن
لله عوسم السرعة من التهـ

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as ترياق الكسر and على بن يوسف ، ابن عبد الله بن علي السوي by, ترياق العارون Ali b Yûsuf b 'Abdullâh b 'Ali at-Tanûkhî al-Maqdisî He was the grandson of Rashîd-u'd-Dîn Abî 'Ali Mansûr b Abî'l Fadl as-Sûî, who prepared the Theriac for Al-Malikul 'Âdil (A H 596-615 = A D 1199-1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abû Ja'far Ahmad b Muhammad al-Gâfiqî (d A H 560 = A D 1165), the celebrated Spanish physician and botanist (See Ibn Abî 'Usaybirah, II, 52, and Brock, I 488)

The author states, fol 8^b, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of — (1) Dioscorides, (2) Galen, (3) Al-Gâfiqî, (4) Ibn ul-Wâfid, (5) Ibn Juljul, (6) Ibn ul-Ash'as, (7) Abû Hanîfat-ud-Dinawâî, (8) Avicenna, (9) Rhazes, (10) Ibn ul-Jazzâr, and others, but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather As-Sûî through the mountains and plains of 'Irâq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Tâj-al-Balgâî and Ibn-ul-Baytâr, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A H 656, as will appear from the colophon quoted below

Begins—

الحمد لله مدرِّر الأمور العالم سماحة ، في الارمان الح

This work is dedicated in the following terms —

وارع ، الى الله هي نعاء من نعاء من حله سدسر الامم

الجامع لا - اجل و المؤور للحكم سدنا و مولانا الصاحب الورير
الكسر الـ هـ ا ر الاسرف مرف الدين سرمه الله نصله

The work all through gives clear indications of the author's practical acquaintance with the subject which he treats very exhaustively

Written in an old Arabian Naskh. Completely worn out by damp so much so that the paper is perishing. The colophon reads thus —

و وافق الفراع من تعلمه نامن العدة سب و سـ ن و
مسماه

Not dated Circa 16th century

Scribe حلي بن محمد ابن علي السريسي الساعفي ١١٦٠
دار السعف المبر

No 106

fol 271 lines 14 and 13 size $8\frac{1}{2} \times 5\frac{1}{2}$ (5 $\frac{1}{2} \times 3\frac{1}{2}$ and $7 \times 3\frac{1}{2}$)

I

fol 1-224

مسماح الدكان

MINHÂJ-U'D-DUKKÂN

ابوالسی بن ابی نصر بن حفاط الكھن بن العطار Pharmacopœia of Abu'l Muna b Abi Nasr b Haffaz al Kuhin b Al Attar
الامرايلي al Isra'ili al Haruni who composed this work in A.H. 658 = A.D. 1260
See Brock p. 492 and Haji Khalifa v. 202

Begins without doxology —

الباب الاول مسما سعي لين ١ - ل سنه الح

After a complete list of the twenty five Babes into which the work is divided the first begins fol 2^b as follows —

الباب الاول اعلم و مل الله لطاحتنه الح

Contents

Bâb I.	fol 2 ^b	Bâb x	fol 82 ^b	Bâb xviii	fol 136 ^b
Bâb ii	fol 4 ^a	Bâb xi	fol 90 ^b	Bâb xix	fol 144 ^b
Bâb iii	fol 36 ^b	Bâb xii	fol 92 ^b	Bâb xx	fol 154 ^b
Bâb iv	fol 39 ^a	Bâb xiii	fol 100 ^a	Bâbxxi	fol 161 ^a
Bâb v	fol 42 ^a	Bâb xiv	fol 108 ^b	Bâb xxii	fol 194 ^b
Bâb vi	fol 54 ^b	Bâb xv	fol 115 ^a	Bâb xxiii	fol 196 ^b
Bâb vii	fol 60 ^b	Bâb xvi	fol 126 ^b	Bâb xxiv	fol 197 ^b
Bâb viii	fol 69 ^a	Bâb xvii	fol 132 ^a	Bâb xxv	fol 203 ^b
Bâb ix	fol 76 ^a				

The present copy, except wanting the doxology and the preface, is otherwise complete. Compare with Brit Mus Cat, No 801, 11

The author mentions, fol 80^b, the name of Qâdî Fath u'd-Dîn, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions

Lacuna occurs in foll 49^b, 175^a, and 177^a

Folios 225 and 226 are left blank Copies see above

Written in an elegant Indian Naskhi, and contains occasional marginal corrections and notes The work is named in the colophon.

Dated A H 1143

Scribe كمال

II

fol 227-271 A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning

Begins abruptly somewhere in the fourth Bâb on ساید as follows

عدد داروها هه ایس ساید و تحریر سپرد و نسلنگ حایه
مرع سرسد و ساید کرد و بوه . حاچ نکار دارد سنه دنگر
آر موده نافع ایس مور ماده و ریس را و حرار . مفترط را که
در حرم نامد الح

The work consists of twenty-one Bâbs, the last being on the general experience of physicians حکایت و یکم در تمار . A Persian Risâlah on ophthalmic is noticed in Hâjî Khalifa (iii, 432) compiled by Ibn Zayn Muhammad al-Kâhhâl and having رساله الكحالس as the title, but it is said to have been divided into twenty-five Bâbs

Written in an ordinary Nasta liq Slightly wormed and water stained throughout

Dated Sha ban 1143

No 107

lines 24 size $11\frac{1}{2} \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

الحبر الال من قراراتن علوي خان

QARÂBADÎN-I-'ALAWÎ KHÂN

مُعَمَّد الْمُلُوك حَكَم مُعَمَّد هَادِي الْمَعْرُوف بِحَكَم سَدِ عَلَوِي خَان
 مُعَمَّد هَامِس بْن حَكَم مُعَمَّد هَادِي الْمَعْرُوف بِحَكَم سَدِ عَلَوِي خَان
 Mirza Muhammad Hushnū who was afterwards distinguished by the title of Alawi Khan and Mutamad ul Mulk. He belonged to a distinguished family of physicians of Khurasan. His grandfather left Khurasan and settled with his family in Shiraz where Alawi Khan was born in Ramadan A.H. 1050 = A.D. 1639. Hakim Muhammad Hadi the father of our author distinguished himself in medical and surgical practice and was a good calligrapher. Alawi Khan received his early insight into medicine from his father and subsequently from Mulla Lutfullah of Shiraz and Akhund Masih. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzib who appointed him as a personal physician to Prince Azam Shah afterwards known as Shah Alam Bahadur Shah of Delhi. Shah Alam after his accession to the throne bestowed fresh grants upon him and gave him the title of Alawi Khan. After Shah Alams death he treated Muhammad Shah with great success who rewarded his services by giving him the title of Mutamad ul Mulk and raised him to the command of 6000 with an increase of his pay to Rs 3000 per mensem. He was at the zenith of his fame when Nadir Shah sacked Delhi and who on his return took him to his capital. He wrote many valuable works all of which give indications of his encyclopaedic mind and spirit of critical investigation not very common among eastern writers. Many contemporary poets eulogized him of whom Muhtashim Ali Khan who had the poetical title of Hashmat writes the following quatrain in his praise —

ای دست بو دمسگر مر ساه و گدا
 ار مص بود رمان طلیان کامرووا

حلي گويد که مسکنی کار مسح
من مسکونم که مسکنی کار حدا

To thee for comfort kings and beggars fly,
Helpers of others on thine aid rely
Men say thou dost perform the work of Christ,
I say it is the work of God most high

He died in A.H. 1162 = A.D. 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of *Miftâh u't-Tawâikh* (p. 496) mentions the following line which gives the date of his death —

برملک رف مسجئی حدید

His properties, at the intervention of Safdar Jang Bahâdur, were given to Hâkim 'Alî Naqî Khân, the son of his sister. See *Mu'ât-i-Aftâb Numâ*, of Shâh Nawâz Khân (Lib. Copy), foll. 222^b-225

Begins —

سم الله الرحمن الرحيم في سان مقدما ، يـ ، عـسا
ذكرها فعل ذكر سع الحركـا ، حـى يسر المـعلم عـارـما على
تركـس الـلـيـوـيـة لـكـل مـوصـرـصـ الـحـ

Before entering into the details of prescriptions the author, in three Muqaddîmas, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of *Pharmacopœia* set forth systematically by As-Samâqandî in his *'Usûl u't-Ta'lâkîb*, and adopted, improved and treated along with each preparation by Al-Antâkî in his *Tâdâkñah*, find further development in this work. Here each preparation is preambled by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities, and, while concluding, the author never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus —

اسـ ، نـحرـلـكـ السـوقـ هـذـاـ العـراـيـادـنـ عـلـىـ تـرـتـ ،ـ الـعلـلـ وـ
هـوـ لـحالـبـوسـ الرـمـابـيـ دـواـ ،ـ مـعـدـ المـلـوـكـ حـكـمـ حـلـويـانـ السـبـارـيـ

مد طله العالی فی بلده دار الحلاقه ماهمهان آناد این
درو، نار حان حساب الله العطاط من حاتم || ایمان العهد
بره، ار حان

The words مد طله العالی in the above passage indicate that the author was alive when this copy was transcribed. The date A.H. 1159 in the colophon supports the above assumption making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta liq. Water stained and slightly wormed.

MIXED CONTENTS, IN MEDICINE

No 108

foli 322 lines not fixed size $6\frac{1}{4} \times 4\frac{1}{2}$

مکھموعہ فی الطب

MAJMU'AH No I

foli 1-39

I

رسالہ ما ||

RISÂLAT U MAS SABAB

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine

Begins —

الحمد لله و الصلوة على محمد و آله ما || في اـ اص

الإنسان ان يطول سعر رأسه الح

n 2

The author does not reveal himself, the latest writer among the authorities is Al-Qutb-ush-Shîâzî (*d* A H 710), who is quoted with the title Al-'Allâmah

The pamphlet is in the form of questions and answers, every question beginning with the words ما السبب (What is the cause of?) Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'lîq

Dated A H 1275

Scribe حسی لعل

II

fol 39^b-40^b Simple medicaments for —(1) stopping haemorrhages, (2) killing worms in the bowels, (3) lessening pain, (4) removing large abscesses—then softening and concoction, (5) dispersing wind in the stomach, (6) healing wounds, etc

Begins —

قاطعاً ، الدم اسد ام وبر الارد ، وبر اللفاح صرن الايل
الحرف الح

and ends thus —

— : شهاد السوسة يفع لعون الله تعالى

Probably selected by the scribe from other works · Written in the same hand as above

III

fol 41-130

ارجوره

The celebrated 'Ujûzah of Avicenna (*d* 428 A H) The Muqaddimah is supplied by some later writer After a short preface by Avicenna himself, the 'Ujûzah proper begins on fol 46^a

Begins —

مقدمة لماكاب ، هذه الرسالة السريعة مساعدة احسن ان
احمل لها مقدمة الح

Avicenna's preface begins on fol 44^a thus

قال السبح لماحر ، عادة الحكماء و العسلاء العدماء اعتمدته
الملوك الح

The Urjuzah begins on fol 46 thus —

الحمد لله الملك الواحد
رب السموات العلي الماحد

Avicenna dedicates this work in the following terms —

و ا . سس التكما مقدم حصره مدخل الشه الاصل
القاصي السي العمل اطال الله شاه و ادام حره و عله
نهده الارحوره ۱۱، له من ۱۱۱ على ۲۰۰

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayadūq (تادون) a celebrated physician of the time of the Umayyads and a court physician to Hajjāj b. Yūsuf (See Ibn ul Qifti p 105 Tīhrīst p 303 and Ibn Abi Usaybiyah , 121)

This ode begins —

بوق ادنا ، ادخال مطعم
على مطعم من فعل الهاوصم

و وفر على العسم الدوا فانها
لقوه اندان اسد الدخان
حال لها اوسي الحكم تادون
احا العدل بوسروان ملك الاعاجم

With a Persian poetical version beginning —

ناظعامي نگردد از معدہ بریالی آن
هرطعمی کان حوري نامد براعین دنان

س نگو بو مردار و بریدن سور من
کان بود نهر مسون نهر قوام مردمان

For other copies see Br Mus Sup No 801 Berlin Nos 6268
6395-99 Batav v III pp 241-2 and 261 264 Cairo vi 2-3 Nūr
Uṣmāniyah No 3458 p 196 and Rampūl Nos 2-5 467 The Urjuzah

has been lithographed in Lucknow A.H. 1261 A commentary upon this Urjuzah has been noted above

Written in clear thick Nasta'lîq, with copious marginal notes throughout

Dated A.H. 1255

Scribe لعل كهني

IV

fol. 131-132^a. The prescription of a well-known electuary entitled Al-Fulûniyâ (الفلونيا), copied with abridgement from Hakîm 'Imad-u'd-Dîn's pamphlet on the opium. The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied

Begins

ذكر السبب عداد الدين محمود السراري صفة معجون الفلونيا في
رسالة الفها في حواص الامون معارة هذه حلاستها الح

V

fol. 132^b-137

رسالة قابريه

The famous Risâlah Qabiyyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death. A commentary on this work will be noted below

Begins —

هذا .. ول في السور و جدا .. في قبر انقراط في الادار المور ..
و هي .. سنتان و عشرون و سلسلة الح

Written in ordinary Nasta'lîq Repeatedly lithographed in India

VI

fol. 136-137^a Nine Persian verses on a general geography of the world

Begins —

ارحد مسروق نمعر .. را صد ان گردیده اند
برویر آنادی و ویرانه اس را دیده اند

نکھاراں در حد اسلام از مصر و سام
هم حراق نا بعد روم باسد و السلام

Written in an ordinary Shil ast amiz Kasta hq

Dated Ramadan A.H. 1240

Scribe حنی لعل

VII

fol 137^b Two quaint methods of finding out whether a patient will survive or die

The first method runs thus —

Blinus (Albinus the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not then take three pieces of salt of the weight of a Dānaq or one half Dirham each and throw them on a fire lighted in an earthen pot which should be placed at the door of the house occupied by the patient. Now if the salt is thrown out of the fire in the direction of the house the patient will survive if it is thrown away from the house he dies and if it remains in the fire the disease will be prolonged but the patient will ultimately recover.

The contents of the second are as follows —

Alexander said that if a patient fell dangerously sick and you want to know whether he will survive or not then take a little of fermented paste rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive while if he leaves it untouched the patient will die.

After these two peculiar ways of knowing the so called destiny of the patient a prescription of an opium pill (أفعون ~) is copied from Qarabadi, Qalans

VIII

fol 138-163

رسالہ فی الامان

فتح علی بن حکم فی الامان A pamphlet on the protective power of man by حکم الله خان ، الرسید عبد السلام السافی خان → الملا Fath Ali b Hakim Hikmatullah Khan the eldest son of Hakim Abdush Shafi Khan Masih u1 Mulk a well known physician of India of the 12th century A.H.

Begins —

الحمد [sic] والصلوة على نبي اما بعد فهذه التقريرات

بفتح على بن حكيم حكيم الله خان . . . مصحح الملك . . . ارد . .
ان اکس . رساله فى الناه لان دهوم من الناس اهباها البه الح

A copy of this work exists in the Rāmpāñi Library (Cat No 93,
p 487)

Written in an ordinary Nasta'liq
Dated Safar 1269

Scribe لعل علی

IX

fol 163^b.

Many notes of general medical import copied from various sources
Begins

العائدة اعلم ان الطـ ، حلم هـ نفعه و فدراه . . . و نسب في
السرح الـ

X

fol 164-177^b

الرسالة في الادويه المركبة

A pamphlet on compound medicaments. It is drawn up in a manner
to serve as a dispensary guide and a pocket memorandum.

Begins —

قال العبد السعـ ، . . . اسد خـلي ان هذه موائد عـجمـة و
قواعد حرـمة و سـجـ محـرـمة لـطبـه و تـراكـسـ ، مـصرـة سـريـفة من
معـهـ ولاـ ، السـحرـيرـ المـدـفـقـ و السـحرـ المـنـفـعـ و الدـيـ و اـسـنـادـيـ السـجـ
لـدوـيـهـ مـحـمـدـ . . . قال رـحـمة الله هـذه الرـسـالـه في الـادـوـيـهـ المـرـكـبـةـ
و ما سـوـهـ ، عـلـىـهـاـ

The author, Shaykh Da'wîsh Muhammad, seems to be an Indian
writer of the 13th century A H, because he quotes Hakîm Sharîf Khân
(d. 1231 A H) as one of his authorities on fol 176^b

Contents

fol 164^a Fasl 1 Points necessary to be remembered before
proceeding to treat a patient

في امور بيـ ، اسـتـھـارـهـ قـلـ المـداـواـ ،

fol 164^b Fasl ii On the canons of compounding medicaments
في مالنون بر الأدوة

fol 165 Fasl iii On the changes made by a physician in the course of treatment
في تصریفات الماء حد المداواه والمعالجه

fol 166 Fasl iv On the canons of the weights of medicaments
في مواسن اوران الادوة

fol 166 Fasl v On the canons of knowing the degree of the temperament of a compound medicament

في مالنون معرفه درجه الدوا المركب

fol 166^b Fasl vi On the number of compound preparations
في عداد الادوة المركبه

The sixth Fasl is divided into four Kalimas. Kalimah i treats of the refrigerants (بردات), the watery essences (العزمات), the viscous medicaments (لعابي), and the juices or milks of plants (حلسي).
Kalimah ii treats of soaked or boiled liquid preparations (في التقطاع).
Kalimah iii treats of decoctions (و في محتله السلاعاف).
Kalimah iv on powders.

Written in an ordinary Nastaliq. A copy of this pamphlet exists in the Rampur Library (Cat No 99 p 4,9)

XI

مأمون 178-190^b

رسالة الصد لا في الرسم

Avicenna's pamphlet on venesection. This work is not noted in the list of his works given by his biographers

Begins —

سم الله رسالة الصد لا في الرسم وهي حسره انوار الح

The work is divided into the following ten Babs —
fol 178

الباب الاول في حد الصد

fol 178^b

الله ، الثاني في الاعراض المعروفة بالقصد

fol 179^a.

الله ، واللهم ، في كعبية الفساد في الحملة و لعنة محمد السرائين
والعروق العاشرة

fol 182^a

الله ، الرابع في مسافع سد العزبند ٥٦٠ مـ عرف مانص البد
و بعقبة الرباط الاول والثاني

fol. 182^b.

الله ، الخامس في العروق المعحودة على الـاكر و بـعـدة مـسـهـا
كل واحد مسها

fol 184^b

الله ، السادس في ذكر العلل التي يقصد بها كل واحد من تلك العروض

fol 185^b

الماديم السابع في العلل التي يهم لها الفهد

fol 187^a

الآن ، السادس في العلل التي تسر بها العبد

fol 187^b

الله ، الناصع في تداركه حباء العصائر

fol 187^b

العوا ، العاشر-في سرط الماحودة على العاصد في العسد

Written in an ordinary Nasta'lîq. A copy of this work is noted in the catalogue of the Râmpûr Library, No. 99, p. 480

Begins —

هذه رسالة في خط الصبح لـ الرئيس رحمة الله تعالى
الدعاية يقول الح

The preface has been omitted by the scribe the rest consists of the following thirteen Bâbs —

XI fol 195^b
في العصب والتحمة ومساعتيهما والدلائل الموجبة لهما واعتراض
الاتان والمواضع المواجهة لهما و ما يسند إلى قصها من الاطعمة والاسرة
بعد ، احراب الدم بالعصب والتحمة

XII fol 196^b في الاموال و مساعده و تدبیر كل اسناد راع

XIII fol 197^b في ذكر اهتماما ، الاليات

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p 455) without the author's name, but the beginning quoted there agrees with that of the present copy

XIII

foli 198^a-200

رسالة في سلوك الع

An anonymous pamphlet on Scmitertian fever
Begins

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No. 98, p. 479, is identical with the present work.

XIV

fol 1 200^b-202

رسالة في الحرارة العربيه

An anonymous pamphlet on the animal heat of the human body
Begins —

ترى اصه ، الحيوان و المسابقات ، ثم افعالها العذائية والتولبدة ،
له راره محسومة تهوي بقوتها وتسعها ، يسمعها الح
has .
biograpiten in the same hand as above

XV

foli 202^b-205

رساله احده

Muhammad Ibn Zakariya r Razi's pamphlet on aliments. Probably this is the work noticed by Ibn Abi Usaybih (I 131) in the list of Rhazes' works مقاله في الاعده مصصره

Begins without doxology and preface as follows —

من لا يرد ان سرع حل !! يس ان تكون الكلانا الح

XVI

foli 206-210

رساله در سان حساب مرکنه

A pamphlet in Persian on compound fevers by Hakim Rustam Jurjani. In the colophon it is stated that Hakim Rustam was originally the court physician of Khan Ahmad of Gilan (probably Karkiy khan Ahmad) the king of Jilan who was after a reign of thirty one years deposed and imprisoned by Shah Tahmasp Safawi in A.H. 974 = A.D. 1566. He was restored to his kingdom in A.H. 985 - A.D. 1577 by Shah Muhammad but had again to abandon it in the time of Shah Abbas. He appears to have been alive in A.H. 1002 when Haft Iqlim was composed (See Haft Iqlim Library copy fol 312). He subsequently left his native place and entered into the service of Sultan Nizam Shah of Deccan. (The Nizam Shahs remained supreme in Ahmednagar from A.D. 1490-1590. See Lane Cole's Muhammadan Dynasties p. 320.)

Begins —

مسام سلام حکمی را که روح نسایی را از اعصاب دماغی
حرب حس و حرکت ناعصای : له و مرکنه حسایی رسائید الح

In the preface it is stated that this work was composed at the time when Nizam Shah invaded Bijapore and laid siege to its fortress. By Nizam Shah our author probably refers to Iurhan Nizum Shah I who led several campaigns against the Adil Shahs of Bijapur (see Scott's Tarishta and Muhammad Ibrahim's Basatin: Salatin Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages

Scalpe حسی لعل

XVII.

fol. 210^b-212.

رسالة لرسانها

Abul Baakât's prescription of a well-known electuary entitled *Baishashâ*, with a solution of the language used to express it in Persian

XVIII

fol. 213-227

رسالة وواص ادوية حديدة

A pamphlet on the properties of the newly introduced medicaments by Ahmad b Lutfullah al-Maulawî Âfîndî

Begins

الحمد لله رب العالمين اماعد فامول ان طائفة الافريح
الدوتمن لصاعة البا

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their *Materia Medica*. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic

The following medicaments are treated in this treatise —

I. fol. 313^a

سحره السبي وهو تعال للمساواه

II. fol. 217^a

رسنة المعرابه و يعال مسار تنا

III. fol. 218^b

صادع راس

IV. fol. 220^a

حرب سبي

V. fol. 221^b

محو عان

VI. fol. 222^b.

حاله

VII. fol. 223^a

قوتها

This work has been printed in the Qarabadiin Kabir in Calcutta
Written in the same hand is above

Scribe لال حسني

٧٧٨

fol 228-282

٢٤٦ البران والاحراق

Tanqih ul Miraq i wa l Ihtiraq a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by محمد داد الله في القادری السطاري السرایي, Muhammad Dad al Hanafi a clever Indian physician of the eleventh century A.D.

Begins —

الحمد لله التكيم الذي هو بالحمد من مقول
محمد داد الصبي القادری السطاري السرایي السرایي
لما كان مرض البران والاحتراق من امراض اهل به في حاته
الاسناد الح

The colophon contains the enumeration of the authorities consulted,
These are the famous authors such as As Samarcandi Al Qarshi An Nafisi etc. Especial mention is made of a Persian pamphlet of Sharaf ud Din Buzurg Ummayd on this subject which the author says he has wholly translated from Persian into Arabic —

و سموا رساله الفارمه للغاصل السرف الدين برك اسد
حاني اوردتها سعادتها في هذه الرساله و نقلها من الفارمه
إلى العربي

A copy of this work is noticed in the Catalogue of the Rampur Library No 50 p 472

٨٨

fol 282^b Notes on prognostics incomplete towards the end
Begins —

في العلامات بها سيدل على احوال المريض من حسب السلامة
والدوف حال خلام مسرور من ^{٣٤} دونه الح
and breaks off abruptly from من سب

XXI

fol 283-287

رسالة المسنی تهذیب . الحکمة

TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges. The author does not reveal himself

Begins —

الحمد لله المفرد الذي حل في جميع الافراد الـ

Contents —

Fasl i fol 283^a On the pulse فی السسFasl ii fol 284^b. On the urine فی البولFasl iii fol 286^b On excrementum alvi فی السرار

XXII

fol 288^a-294

الرسالة للسع فی الاسولة و الحوا ،

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him

Begins —

هذه مسائل معدودة من اسئلء السع الرئيسي اى على ن
مسا الح

These are the questions which are answered in this pamphlet —

I fol 288^a

ادا حد ، فی ٨٠ و من الاصنام وقع و سنه سوء مراح
فلا يمكن ازالة ذلك الوضع الا بقطع منه فكم الاصنام ، الموجبة
للوضع من حملة سوء المراح السادج الذي لاماذه معه و ان كان منه
سوء مراح مادي فكم عدد الاقسام المعتبرة لكل مادة على
حد تها محدودا حتى تعدد اقسام العلاج ابعد ما

II^b

الاورام الحارة ناي ادوية يعالج من حارح السدن ادا كانت ظاهرة

III fol 289

ما معنی لصح الذي تكرر الـ مفاسن الاطـا و يـ طـرـالـي
معـرـفـهـ فـيـ هـ حـ الـ اـمـرـاـصـ الـمـادـهـ

IV 1b

كم سـيـ ١٠٢ الـ بـ ، حـدـ حـسـ ١١٣ وـ ماـهـوـ

V fol 289^b

اـداـ حـرـضـ وـحـعـ فـيـ حـصـوـ مـنـ الـاحـصـاـ وـ ١٠ـ لـ تـدـسـرـ مـسـخـ
وـ تـدـسـرـ اـخـرـ مـسـرـدـ مـلـاـ صـدـ بـسـيـ بـارـدـ فـخـفـ الـوـحـعـ بـعـدـ الـتـدـسـرـ
الـمـسـخـ وـ اـهـتـاجـ بـعـدـ الـتـدـسـرـ الـمـسـرـدـ فـيـ تـدـسـرـ اـرـاـلـهـ دـلـلـ الـوـحـعـ

VI fol 290

ما الفـرقـ بـنـ السـصـ السـرـيعـ وـ السـواـتـرـ

VII fol 290^b

ما الـحـالـهـ الـمـوسـطـهـ بـنـ الـصـحـةـ وـ الـبـرـصـ وـ لـاـ وـاسـطـةـ نـسـهاـ فـيـ
الـحـقـيـقـةـ تـسـ دـلـلـ عـنـ حـدـبـهاـ

VIII fol 291

ما الفـرقـ بـنـ الرـسـوبـ ١١١ـ مـيـ وـ الـعـامـ وـ الـمـدـهـ

IX 1b

ما الفـرقـ بـنـ ١١٢ـ وـ السـدـدـ وـ الـكـرـارـ

X fol 291^b

ما ١١٣ـ بـنـ ١١٤ـ

XI fol 291^b

ما جـمـ الـاطـاـ عـلـىـ انـ الصـىـ حـرـارـهـ خـرـسـهـ ١ـ لـ فـيـ التـلـ
وـ ١ـ فـيـ السـرـاسـ الـىـ هـ حـ الدـنـ ٢ـ رـ تـالـاعـالـ ١١١ـ هـ
وـ سـرـحـ هـذـاـ الصـدـ مـسـرـوـحـ حـلـدـهـمـ مـذـكـورـ فـيـ كـسـهـمـ نـمـ دـكـرـواـ
هـنـ نـسـيـ اـحـدـ ٥ـ الـقـالـوـمـ وـ الـاـحـرـىـ لـسـوـرـاـ سـرـدـ الـتـاطـنـ
فـيـ اـحـدـ ٦ـ وـ الـطـاـهـرـ فـيـ الـاـحـرـىـ ٧ـ تـكـوـلـانـ ٨ـ نـ وـ
لـاـ يـسـعـ فـيـهـاـ الـعـارـاـهـ الـىـ هـ حـ الدـنـ

XII fol 292

الـمـرـصـ اـداـ اـحـسـ رـاـنـةـ طـسـةـ فـعلـىـ ماـيـدـلـ دـلـلـ

XIII fol 292^b

اَمْعَنِ الْأَطْبَاءِ عَلَى اَنِ الْمَرَادُ اَسَابِيدُ ، مِنْ حِوْهَرَةِ عَلَيْهِ
الْعَوْمَ وَمِنْوَسَّهَةِ اِذَا هَلَبَ فِي الْحَرَارَةِ وَتَعْدَى مَسْهُورَهُ دَهْمَهُ
فَكَهُ ، صَارَ الْهَدَنَاءُ نَارِدُ وَمَرَادُهُ

XIV fol 293^a

مَا مَعْنِي قَوْلِ تَقْرَاطِ مَقْدِمِ الْأَطْبَاءِ اَنِ الْحَمَاسِيَهُ اَرْدَأُ الْحَمَاسِ ،
لَا هُنَّ يَكُونُ قَبْلَ السُّلْ وَلَعْدَهُ

XV fol 293^b

مَا مَعْنِي لَهُ الْحَاصِبَهُ الَّتِي تَكْسِرُ اِسْتِعْبَالَهَا الْأَطْبَاءِ كَمَا يَعْلَوْنَ
مَلَأً اَنِ الْعَوَاسِيَا نَاعِنَ مِنِ الْحَرَرِ وَدَلِيلُ الدَّرِ ، نَاعِنَ مِنِ الْعَوْلَى
الرَّيْجِي بِحَاصِبَهُ

Ibn Abī 'Usaybi'ah (II 20) notices among the works of Avicenna
احْوَنهُ لِسْوَالٌ ، which he says were set by Abu'l Hasan al-'Amīnī, and
which consisted of fourteen questions. This work is probably identical
with the one noticed by Ibn Abī 'Usaybi'ah

XXIII

fol 295^a-322

الرِّسَالَةُ الْمُوَمَّوِهُ نَالِعَسْوُولُ

A pamphlet entitled "The Aphorisms of Avicenna". In the
colophon it is stated that this pamphlet is based upon the lectures of
Avicenna

الْمُسْنَعَادَهُ مِنْ مَحَلِسِ السَّعْيِ الْحَلِيلِ رَئِيسِ الْحَكَمَاءِ اَنِ عَلَى
نَسْبَهَا

Begins —

• حِصْلُ فِي مَعْرِفَةِ الْمُعْسِ وَالْمُحْسِ الْحَ

This treatise consists of seventy-eight Fasls on the general rules of
the medical art

The last Fasl begins —

كُلُّ دَوَاءٍ يَعْزِي ، نَالِدُعُ مَهْوَسْ لَهُمُ الْلَّهُمَّ الْحَ

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatii

Dated A H 1275

No 109

full 69, size $9\frac{1}{2} \times 6$

مکھموعہ فی الطب

MAJMÛ'AH No 2

I

full 1-1^o

شرح رسالہ صریحہ الہ بی نالصادقہ

۹۹

AS SÂDIQIYAH

A commentary upon the celebrated Risalah Qibiyah of Hippocrates (on twenty five propositions prognosticating the exact time of the death of a patient) by Muhammad Yusuf b Abdul Latif who composed this work in A H 954 = A D 1547

Begins —

الحمد لله الذي حل الموب و الصواه و طار حلی الاسان
بحکمه و مدرنه العیاب و تعد مهدہ رسالہ صریحہ قی
الہ لامساد التکما بهراط الہ باد بالقریب ارد ان
لها سرحا سخ حن و حوة حراندھا الاسار و تکسب ما
می مسائلها من کسور الامرار و بحل مسکلاتها و سحل محملتها
ال

In the preface it is stated that the work was composed at the instance of Qutbul Aqtib Shaykhul Islam Muhammad Sadiq and the work is therefore entitled As Sadiqiyah

The commentary begins

قال الامناد افراط حمل اذا كان وهو المريض به ورم لا تجد له مثيل . كان دموميا يعره ، عالماته من همه لونه و حبر ذلك الح

The colophon reads thus

قد و قه ، على تاله ، هذا السرح يعون ملك الوها ، العصر
الى الله المصه ، محمد نوسمه ، بن سعد اللطاب ، طه ، عمر الله
دبورهما في وسط يوم الايام من شهر رمضان المبارك مدة اربع
و اربعون و تسعمائة اللهم اعمر له ولعله ولمسودة ولهارئه ولعن اطر
صه لعن الصواب ،

It is probably the autograph copy of the author, for the paper used resembles those used in the middle of the 10th century A.D.

Water-stained throughout Written in an elegant Persian Naskh
Folio 12^a is left blank Folio 12^b contains three prescriptions copied
from different sources

II

foll 13-21^a

نوع المراجعة

Rhazes' celebrated pamphlet on immediate cures A copy of this pamphlet has been noticed above

Begins

قال العاصل العبسوي ، الكامل محمد بن ركنا الرادي \rightarrow مد
الوزير أبو العاصم بن محمد الله الح

Written in an ordinary Shikastâmîz Nasta'liq.

Fol 18^a is left blank. Fol 18^b contains a note from Galen on the action of purgatives, and folios 19-20 comprise miscellanies of jugglery for finding out on what finger the ring is. Fol 21^a blank.

III

foll 21^b-46^b.

كنا، الحصول على عرات

The celebrated Aphorisms of Hippocrates, two commentaries of which have been noticed above

Begins —

العن :- ر و الصاعه طوله و الوقت صدق و الحرمه حظر
و الثصا عسر و عد ، ي لك ان لا زر توحى علي فعل ما
لستي دون ان تكون ما شعله المرض و من ينصره كذلك و
الاسا الي من حارح الح

For a description of this work and its commentaries see Berlin Cat
Nos 6221-6226

Written in an ordinary Nasta liq
Lines 11 size $5\frac{1}{2} \times 3\frac{1}{2}$ foll 15-46 are left blank

IV

foll 47-53

رسالة قبرية

The celebrated Risalah Qabriyah of Hippocrates a commentary of
which has been noticed above

Ibn Abi Usaybiyah (I 28) tells us that Cæsar (عصر الملك) visited Hippocrates tomb and finding it an ordinary one ordered for its repair. When the grave was dug open an ivory case containing the twenty-five propositions indicating death was found. This has been translated into Arabic and has been repeatedly lithographed in India.

A copy of this work has already been noticed above

Copy see Berlin No 6228 and H Kh iv 24.

Written in an ordinary Nasta liq

Lines 8 size 4×2 foll 52^b-53 Prescriptions in Persian from
different sources

V

foll 54-69

الستا العا حل

ASH SHIFÂ UL 'ÂJIL

• A larger treatise on immediate cures than Ikhwan Bur u Saali by
Sadruddin b. Muhammad at Tabib
This work has not been noticed in other libraries

Begins —

لصدك ناصفي صدورنا بروعا بخار ده و سكرك ناهادي
ملوننا بطبعات الوار حكمته الح

The author in the preface states that Rhazes' was the only work found on the subject. But as Rāzī dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents —

fol 54^b

المقدمة . فصلها . سبول كالاصول

fol 55^a

الـ . الاول في المعالجاـ . اعـلـلـ مـاـمـوـنـ الرـقـهـ

fol 64^a

الـ . الـ ايـ فيـ المعـالـجاـ . اـمـراـصـ الـ . السـعـسـ وـ الـ . العـذـاءـ

وـ اـعـلـلـ الـعـلـىـ

fol 65^b

الـ . الـ ايـ فيـ اـعـلـلـ الـفـدـ

fol 67^a

الـ . الـ ايـ فيـ اـعـلـلـ الـكـدـ

fol 68^a

الـ . الـ ايـ فيـ اـعـلـلـ الـامـعـاءـ

Written in an ordinary Nasta'liq

Not dated Cnica 17th century Lines 19, size 7 x 4

No 110.

fol 206, lines not fixed, size 12½ x 8½

مـاجـمـعـهـ فـيـ الطـ

MAJMŪ'AH. No. 3.

This manuscript comprises the following —

I

fol. 1-7^b

A normal set of pre-criptions copied in a very bad Naskh.

II

fol. 8-11^a

مسهان الدكان

MINHĀJ UD DUKKĀN

أبوالمسى بن أبي نصر بن حنفاط الكبيش بن العطار
 Al pharmacopœia by Abu'l-Munib Abi'Naṣr b. Ḥanfaṭh al-Kabīsh b. al-Uṭṭār
 al-İsrāili al-Harābi an author of the seventh century a.u. See Brock
 492 and Hagi Khalifa, v. 20.

The first folio is wanting. The work begins abruptly as follows —

من خد ادویه عما يل مودا في طریق الاشاف حل شاره و
 ل اسارة ما بعد وادیء بمسهان الدكان الخ

The work is divided into twenty five parts a full table of which is inserted in the preface. The twenty third part contains his instructions to his son concerning incinity and the preparation of medicines. It was composed in a.u. 68 = a.d. 1260.

An incomplete copy of this work is noticed in the Brit. Mus. Sup. Cat. No 801, ii. Our copy except wanting a few lines in the beginning is otherwise complete. For other copies see Berlin No 113 (otha No 200), I have in 2^a 111 Cat of the Arabic Books in the British Museum p. 110; Ayasifah No 757-8 p. 2-3; Walluddin No 2 p. 146; and Majlis No 21 p. 4^b.

Written in clear thick Arabic in Naskhi Times between 28 and 33
 size 12½ x 8½ 10½ x 6½

Dated a.u. 123

[v] بـ حد الرذان العـشي الـاصـابـي

III

fol. 111 contains few charms

IV

fol. 112

تومـم الـاـبـداـن فـي زـيـرـاـنـاـن

The celebrated Iaqwim ul Abdin of Ibn Jazlah, d. a.u. 103 =

A.D. 1100 (for life see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins.

الحمد لله الذي خلق سموي وقدر فهلي الـ

After dedicating the work to Muqtadı bi-'Amī-llāh, the Abbaside Khalif, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (سُوْرَة) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its aetiology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially meant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddin-al-Khujandi deserves mention. He, in his *At-Talwīh*, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see Block, 1 485, Berlin, No 6415, Bodleian, 1. 549, Br Mus Sup., No 792, II, Canio, iv 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in red lines. Lines not fixed, size $12\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 6\frac{1}{4}$.

Dated A.H. 1235

Scribe سليمان بن دهان العندي الساعي

No III

fol 100 lines 20 size $7 \times 4\frac{3}{4}$ $5 \times 3\frac{1}{4}$

مکتبہ فی الطب

MAJMU'AH No 4

I

fol 1-34

مرانادین اصلاح مجمع العلاج

Qarabadi or Pharmacopœia from the Kitabu Idh i Muhyat ul Ilj
 of ابی الصسن طاھر بن ابراهیم بن محمد السعیری
 Abu'l Husayn Tahir b Ibrahim b Muhammad Ash Shajari who flourished about
 A H 500 = A D 1106 See Ibn Abi Usaybiyah n 23 Brock p 486
 and Wustenfeld p 146

Begins —

الحمد لله رب العالمين اماعد فهذا مرانادین اصلاح
 مجمع العلاج الی قد حرب اکسرها فوحد بها علی نهج الاصفیح

Contents —

fol 1^b Bab ۱ On decoctions

فی الاطب و عجائب

fol 2^b (few folios lost) Bab ۲ On pills

فی الصوب

fol 4 Bab ۳ On purgative pills

فی الانارجات

fol 5 Bab ۴ On stomachatic electuarie

فی الموارسات

fol 7 Bab ۵ On theriacs and electuaries

فی السرناقات والمعجونات

fol 14 Bab ۶ On fruit preserves

فی البرسات

fol 14^b Bab ۷ On sharbats and thick extracts

فی الامسره والربطانات

fol 17^a Bab viii On tabloids

في الافراص

fol 17^b Bab ix On Lohqas

في اللعوعا،

fol 18^b Bab x On powders

في السعوفا،

fol 19^b Bab xi On plasters and embrocations

في الاصلحة والاطلبة

fol 20^b Bab xii On fomentations or warm bandages.

في الكبادا،

fol 21^a Bab xiii On tepid baths or warm lotions

في الطولان،

fol 21^a Bab xiv On gaigles

في العراجر

fol 21^b Bab xv On tooth powders and other preparations for the mouth.

في السونا، وادوية الهم

fol. 22^a Bab xvi. On powders to be sprinkled on wounds

في الدورا، المسعمله في الحرج

fol 22^b Bab xvii On oils

في الادهان

fol 23^b Bab xviii On cataplasms

في البراهم

fol 24^a Bab xix On purgative, aphrodisiac, and emmenagogic suppositories

في المسما، المسهله والمعطره والمدرة للحسن

fol 24^b Bab xx On clysters

في المعن

fol 26^a Bab xxii On collyriums and eye-salves

في الکحال وسباعا، الـ ن

fol 27^a Bab xxiii On eiphines, sternutatory powders, and fumigations

في السعوطا، والعلوحا، والدورا،

fol 27 ^b	Bab xxiii	On seed preparations	في السادهات
fol 28	Bab xxiv	On purgatives	المسهلات
fol 28 ^b	Bab xxv	On emetics	في ادوءه التي
fol 29	Pab xxvi	On the medicines for tape worms	في ادوءه الديدان
fol 29	Bab xxvii	On hair dyes	في الصبغات
fol 29 ^b	Bab xxviii	Tepid hip baths and watery preparations to be sprinkled on the head	في الابر والسطولات
fol 30	Bab xxix	Vaginal or uterine suppositories	في السرحيات
fol 30	Bab xxx	Medicine for nervous convulsions	مساعداتي ها لـ مـ في المـ
fol 30	Bab xxxi	On the dietry of patients	في اطعنه المرصى

For copies see Berlin Cat No 6338 and Rampur Cat Nos 21 and 189 pp 469 and 492

II

• foll 35^b-49

اطعنه المرصى

AT'IMAT UL MARDÂ

*A treatise on the diet of patients by Najib u d din as Samarqandi, a copy of which has been noted in the An Najiyat

The title-page contains a marginal note in which the five books comprising An Najiyat are enumerated in the following order —

(1) Al Asbab u wal Alamat (2) Fil Furuq i bayna I Amrad i wa Alami tuha (3) Fi A'diyat il Marda (4) Fi Atimat il Marda and (5) Fil Aqtabadin The treatise Usul u Tarabik is considered a separate work

Begins

الحمد لله رب العالمين ، ان اجل العلوم التي يسعها لها
الاسنان هو علم البا ، الح

III

fol 50-98

An incomplete copy of Najib-u'd-Din as-Samaqandi's Pharmacopœia. A comparison with the complete copy noted in the An-Najibiyât shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of طول السداع الحار as follows

و يطال مراها ثم يعرق الراس للهن لفتح مصروف ، مع اللس
و يسرد ، يعلى بها في السحر . معنوط للهداع و السفينة
الحارة الح

The last folio is also wanting and the work breaks off in the middle of the prescription of Methicedates (مسنون المروي) with the words دار مغلل حمد لله رب العالمين.

IV

foll 99-155 An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning

Begins somewhere in the discussion on Juda as follows:

السوء والسوء ، و الشخص و العصو بالقىام الى الداخل و الخارج و اما في الافرات و المغيريط الح

The next fresh Faṣl in the same page begins thus

وصل احر ما في السدن الروح به العلا . ثم الهمى ثم الدم ثم
الكبد ثم اللحم ثم العسل الح

The work is mainly divided into five Fanns, while the subjects of each Fann are treated under separate Fasls

Contents

Fann 1 Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol 99^a

Fann 11 On diseases, their causes and general symptoms, fol 124^a

في الامراض والامساك ، والاحراض الكلية)

Fann iii On the preservation of health fol 137^b

في حفظ الصحة

Fann iv On the treatment of diseases on general principles
fol 141^b

في درجة المرض والدواء الكلية

Fann v On fevers, critical days and prognostics fol 147

في الحمى والحرارين وتقدير المعرفة

Written in a minute Indian Nasta liq Wormed and water stained
throughout

Not dated Circa 17th century

No 112

fol 149 lines not fixed size 7 x 5

مجموعه في الطب

MAJMU'AH No 5

I

fol 1-6

نسر اللوا في مجموعه في الفصد والدوا

NASHRUL LIWÂ

مسح وحال الدين عبد الله بن علي عليه السلام
ابن ابي القاسم القمي البصري
Abdallah b Ali b Ayyub ash-Shafi
Qadiri al Makhzumi who flourished about A.D. 840 = A.D. 1436 See
Brock n. 96

Begins —

الحمد لله الذي اظهر الامرار بالسماس و نسر على مسرها ارده
كالاعلام و بعد هذه الرسالة قد احرب على سان القصد
من الفصد سوانقه ولو احشه و ها نسر اللوا في مجموعه في الفصد
والدوا الح

The work is divided into a Muqaddimah, nine Fasls, and a Khâtimah, as follows

fol 2^a

المقدمة في وكم الصاعه و معنى الاعاه من الماء .

fol 3^b

الفصل الاول في مسار ماء ، العدول عن كل من العهد و الدوا آلى قسمه

fol 6^b

الفصل الثاني في سان العهد من العهد

fol 8^a

الفصل الثالث .. في تعسل العهد على الدوا

fol 9^b

الفصل الرابع في سروط العهد

fol 10^b

الفصل الخامس .. ما اذا كان العهد عن بره الدم

fol 11^b

الفصل السادس .. ما اذا كان عن قلبه

fol 12^a

الفصل السابع في انسلاه البصره على سمعة الذي قد العهد

fol 12^b

الفصل الثامن في العله التي من احلها مسع الاما المخصوص في يوم العهد من اليوم

fol 14^b

الفصل التاسع في مقاومه الاماء الخامسه للمرار

fol 15^a

الحادمه في حدود ، الامراض عن طول الرمان وفي علة طوله

The title-page, besides bearing the notes of the owners such as Shaykh Muhammad al-Misîl al-Khâlidî-at-Tabîb, Ahmad b Muhammad-at-Tanbâwî, 'Abdul-Haq Ra'îs ul-Atibbas-Sultani (dated A.H. 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder

وَهُوَ مِنْ مَوْلَتِهِ الْكَثُرَ وَرَحْمَهُ
مُحَمَّدُ بْنُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ
مَحَافِظِ الصَّدَقَةِ [الْمَيِّ]

Written in a clear Arabic Nashk Lines 17 size 7 x 5 4 x 7 1/2 x 7 1/2

II

fol 16^b-17

Two prescriptions (1) A copy of that composed for Sultan Salim Khan (probably Salim I A.D. 918-926 = A.D. 1512-1520) by the physicians

Begins —

هذا مستقول عن العاخي احمد ابا مستقول عن ابا ابي ابرام
ساز رحمه الله ان حكما الروم ۱ ۲ ۳ هذا المعجون له

(2) Another prescription fol 17 without mention of its uses
Folio 17^b is blank

III

fol 18-75

دو الشس من الكسن

جود

A treatise on poisons and antidotes by Abdullah b. Ali b. Ayub al-Mikhrumi noted above See Berlin Cat No 6368 20

Begins —

اما بعد حمد الله المحسن وضع الاسا الاصا ، ناصل العلل
من ا نوع الـ الح

This treatise is divided into the following parts —

I fol 18^b

في معرفه ما داشله السم

II fol 46

في الكلام على امرجه السموم والادوية الثالثة طريق التحصل

III fol 4^a

في العلاج العام بطريق الاحمال ادام المعلم اصل السم

IV fol 55

في علاج الستاتين ۱۰ رونه الصواله و الساته و المعدنه
بعد العلم بها و تخصيبها

V fol 73^a

فِي طرد العسرا ، وَمِنْ فَنِلَهَا وَمِنْ دِيْنِ مِنْ عَدَاوَةِ الْجَوَهْرِ

The title-page contains the following notes —

(1) On the margin

بِسْمِهِ مَنْ [أَنْ] لَهُ مُؤْلِعَهُ أَسْكَنَهُ اللَّهُ الْحَمْدُ مُحَمَّدُ بْنُ أَمْرَهُ
[بْنُ مُحَمَّدٍ] أَنْ مَسَاهُ ، الْجَنْبَلِي

(2) Towards the end of the page

قَالَ الْمَوْلَهُ ، رَحْمَهُ اللَّهُ الْغَنِيَّهُ ، مَا دَمَسْ عَلَى نَعْصِ اصْحَابِي
مِنَ السُّمْ فَوَاهَنِهِ ۝ ، سَرَرَهُ فَرَارِيَ ، مِنَ الدَّلَائِلِ مَا يَعْسِي بَحْثَهُ
مَا حَالَهُ الْمُتَنَاهِمُونَ مَمَانِعُهُ ، حَلَبَهُ وَلَوْلَعْدَمْ لَبِيْ ما يَعْسِي عَلَى
هَذَا الْقَنْ تَلْصُصُ فِي الْحَالِ عَلَى الْمَكَانِ وَكَانَ اَمْرُ اللَّهِ قَدْرًا
مَقْدُورًا

followed by —

اَدَأْ وَّهُ ، السَّاطِرُ عَلَى هَذَا الْكِنَاءِ ، فَيَقُولُ عَرَوَ ، رَسَةُ مُؤْلِعَهُ

The colophon, which contains the date of transcription, A.H. 856, is
followed by the following note —

الْحَمْدُ لِلَّهِ وَحْدَهُ وَحْدَهُ ، بَطَ طَاهِرُ بْنُ يُونُسَ بْنِ قَاصِيِّ الْمُوَصَّلِ
عَلَى طَهْرِ الْأَصْلِ الْمَهْوَلِ مِنْهُ هَذَا الْكِنَاءُ ، مَاصُورَتُهُ لِكَاتِبِهِ طَاهِرٌ
بْنُ يُونُسَ بْنِ قَاصِيِّ الْمُوَصَّلِ
طَالِعٌ ۝ وَاسْنَفَادُوكَـ ،
دَاعُ لِمَوْلَاهُ اَسَاهُ وَاهَـ ، [sic]
مَحْمَدُ طَاهِرُ بْنُ يُونُسَ
الْمُوَصَّلِ مُولَدًا وَمَسِنَـ ،
هَوَانِدًا حَلَلَهُ مِنْ هَمَـهَا
لَوْكَـ ، عَلَى الْحَرِيرِ نَالَدَهُ ،
وَمِنْ هَمَـ لَعْلَ كَادَ ، هَدَهُ الْأَهْرَـ ، مُحَمَّدُ بْنُ أَمْرَهُ بْنُ مُحَمَّدٍ
بْنُ حَمَـ ، الْجَنْبَلِي حَمَـرَهُ

fol 72^b Lacuna of about one line

Written in clear Arabic Naskh with headings in red Lines 21
size 4½ x 1

من كتب الشهر احمد ابن محمد الطساوي
fol 75^b-78 Blank excepting the words ابن محمد الطساوي on folio 76^b and two prescriptions on the tops of
folios 77^b and 78

IV

fol 78^b-81

A charm beginning—

سر ١٥ م محرب صحيح احيط الها الطالب الماحد على العلوم
ادا علم هذا السر الغريب الح

and ending with a table to be made an amulet

Written in an elegant Magribi with diacritical points

V

fol 81^b-143

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine and comprises for the most part translations from the works of the Roman and Indian physicians
Bogus —

سائل عه كسرى بن قاد ملك الفرس من كان عليه و في
امان اطبا الروم و اطبا الهند و غيرهم من حمعهم للملك
عما اعدد لهم من علم الماء الح

The book contains the answers to the following questions put to his Roman and Indian court physicians by Kusra b Qubad the king of Persia —

Question 1

سائل نسوا لي ما ياطبع عليه حسد الانفس كم من عروق
و وصل و خطم و حصل و من اين ينبع له الصرير الحار و البارد و
الرطب والثابس

Question 11

و نسوا لي ما الذي يواهى كل واحد منهم اذا حاج من الدوا
والطعام و السراب { ما الذي سكه حدا و ما الذي له منه حلنه
VOL I

Question III

و سوا لي نعومون الدي اذا هاج احرهو ام نارد ام رطا ، ام
ناس لاحر ، ذلك

fol 142 Lacuna of about seven lines

Written in an ordinary Magribi. The paper is darkened by the effects of the mechanical action of the ink used Lines 18, size 7×5 , $5\frac{1}{2} \times 3\frac{3}{4}$

Not dated Circa 16th century

VI

fol 143^b-147^a

A pamphlet on prescriptions for diseases without any systematic arrangement It is written in Magribi, having lines and size the same as Tibb-u'l-'Ajam noted above

Begins

سُمَّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَصَلَّى اللَّهُ عَلَى مُسَدَّدِهِ مُحَمَّدٍ وَالله
سُفْفَةُ دُوَاءِ الْأَسْهَالِ مِنْ أَيِّ نَوْعٍ كَانَ الْحَجَّ

fol 147^b Two beginning verses of a metrical treatise by Abū Zayd 'Abd-u'l-Rahmān b. Muhammād b. Mās'ūd b. 'Umar b. Mār'u'l-Fārisī

Begins

فَالْمَسْكُونُ بِالْمَسْكُونِ ابْنُ مُوسَى
الْعَارِسِي

الحمد لله العظيم النامي
رَبُّ العباد هو على الألطافِ
امدده وهو أهل الحمد
والفضل والكرم به المحمد

Written in ordinary Magribi as the treatises noted above The whole of this treatise appears to have been transcribed, but the remaining portion is lost

fol 148^a Contains the ending lines of the story of the city An-Nuhās, and the beginning lines of the story of Ibrāhīm-u-Dāt al-'Imad in thick flat Naskhi

The first begins —

وَهُوَ يَعْوِلُ السَّوْدَنَ يَا سَلْبِيَانَ نَا دِيَ اللَّهُ أَيِّ لَا عَوْدَ

هذا آخر ماتهي السا من فصه مدته السادس على العام و
الكتاب الح

The second begins —

و هذه فصه ارمداب العياد على اسماعيل قال الله تعالى
ارمداب العياد التي لم يحلق سلتها في البلاد تربت هذه الاية في
فصه سداد ابن حادى الح

No 113

full 51 lines 19 to 17 size 8¹ x 7¹₂

مجموّعة في الطب

MAJMU'AH No 6

I

۱۱، هاومه لسعیان

A metrical treatise on the powers of fruits and other articles of food
in hajz metres by Sha ban Abi Salim

Begins —

حمد لله رب العالمين

ورانها للأكلس بالسر

وَهُنَّا نَالُهَا سَمِيُّ السَّرِي

مسار حرب العرب

صلی علیه الواحد المسان

ما يختلف في التمر الألوان

و ما حری می اکلها نعاصل

و ما ادري (١٢) فمها الحواص ناعل الح

The author while treating of حساس (poppy head) breaks off from the middle and after discussing foll 28^b-33 و اللد (1).

المرأة ، والولد المارد (3) ، النساء و اللد المارد الرطأة (2) ، الحارة
 ادء ، (6) ، ادء ، الطعام (5) ، الرابع و اللد الحار الرطأ ، (4) ، الباس
 and الرياضة (9) ، ادء ، الصناع (8) ، السوم و الماء (7) ، السرا ،
 (10) ، العيام (10) again on fol 33^a مسحات حسماش renews the discussion on fol 33^a

The colophon reads thus —

انه هي نهاد سائح الفكر المعرف . . العامل
 العالم الشاعر الشاعر سعيان اي سليم و حمد الله تعالى فكان الفراغ من
 زبرها بعد الناهريون الاربع والعشر من شهر حاد اول ١٢٥٧ هـ

fol 35 left blank without break of content

fol 49 and 50^a are left totally blank

II

fol 37^b-38

محاورة بن المرأة والامة

A metrical treatise on the contest for superiority between a free and
 a slave girl by Sha'bân Abî Salîm

Begins

من بعد حمد الله و الحلوة
 على السي المختار دي الفلا ،

فانها و اف .. الى مقامي
 خود تحالى السدر في الشمام

و قالنا انا لفي حدال
 من ايا اقل للرجال
 و ايا ساقه الي عوص
 من غير ما يفعله الملصوص

But the story breaks off at the following verse and is left unfinished —

فالله الفبة يامعروكه
 لولا اصحيت اذا منروكه

Written in the same hand as above .

III

foll 39-50

Another incomplete copy of the Al Manzumah of Shihab bin Abi Salim noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of $\text{الحمد} \text{ و } \text{اللهم}$ corresponding to foll 1-10 of the above copy. The preface begins as follows —

الحمد لله الذي دل على داره سبع حكمته مما اسأله
حكمته وقدره الح

foll 46 and 51 were misplaced which are now put in the right place

foll 50^b-1 contain charms for various purposes

Begins —

آخر للجماع ناحد ورق مصدر تكتب فيها نادرة لخاص و
تدعها بحسب لسانك بعد ان سهرها بعود و هذا الذي يـ
ـ كــ كــ كــ كــ كــ

Written in a very bad Arabian Naskh
Not dated Circa 18th century

VI THERAPY ART

No 114

foll 10^a lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 6\frac{1}{2}$

كتاب الحبل والمارد

KITÂBU'L-KHAYL-I-WA'L-BAYTRAH

A treatise on horses their good and bad points their rearing their training their diseases and the treatment of the same by Nasir ud Din

Muhammad b Ya'qûb b Akhî Ilzâm al-Khaylî, Superintendent of Stables belonging to Khalîf al-Mu'tadîd, and died about A.D. 900. See C. Huart's History of Arabic Literature, p. 315

Begins —

الحمد لله ولی الحمد و اهلہ و مسیحہ احمدہ و
من حصن الح

The author in the preface quotes many traditions (حدیث) in support of horse-breeding, which he professes to have received orally from [Abû 'Ali] Husayn b. 'Arafat-al-'Abdî, who died in A.H. 257 after attaining an age of 107 years (see Muhammad b Ad-Dahabi's Târîkhul Islâm, Lib. Copy, fol. 79. Compare Bî Mus. Supp., No. 813.)

Contents —

- | | |
|------|--|
| p 36 | ناء ، رياضه العمل واليهاري |
| p 49 | ناء ، الحران |
| p 51 | م ناء ، المسارع |
| p 55 | ناء ، رياضه الهيأة |
| p 59 | ناء ، صعه ما يسمى ، في احسان الفرس من طول و قصر و
ص و دقة و حدة و رفه و حبر ذلك |
| p 73 | ناء ، الحبور |
| p 77 | ناء ، الوان الدوا |
| p 84 | ناء ، المسما ، والا و صاع |
| p 86 | ناء ، مسه الفوائم و المحمصل |
| p 92 | ناء ، اصول ، العمل |

p 94	باب اساح الغال في كل بلد
p 98	باب اصمار الصل
p 111	باب الرئاصه
p 130	باب الا علاف والكسوه
p 131	باب اعلافه الرطبه والاره ل
p 141	باب الغال الدواب
p 145	باب حروب الدواب

The rest of the work treats of diseases and their cures

For copies see II Kh iv 82 Br Mus Sup No 813

Written in a thick old Arabian Naskhi. This copy contains a pic
representing the horse with its defects (pages 67-68). The words
of the title are given in a broad column at the top
decorated in gold and blue of which the colour is now faded while a
gold circle contains the remaining portion of the title — واده طرفة —
and the name of the author in the following terms —

الإمام العالم الساصل المترقب في فنه المسقى في حلته
ناصر الدين محمد بن عثوبن ابي حرام الصلي تعالى الله
بره وعما عنه

Dated A.H. 753

No. 115.

foll. 110, lines 19, size $9\frac{3}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$

كتاب الأفوال || الكافية والغصول الصادقة

KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-FUSÛL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المأهود علي بن داود بن يوسف، بن علي بن داود الرسولي Al-Malik-ul-Mujâhid 'Ali b Dâ'îd b Yûsuf b 'Umar b 'Ali b Rasûl-al-Rasûl, the fifth of the Rasûlids of Yamân (A H 721-64 = A D 1321-63) See Lane Poole's Muhammadan Dynasties, p 99, Tuhfat-n'z-Zaman fi Tarîkh-i-Sâdât-i'l-Yamân, Lib Copy, folio 124, and Block ii 190

Begins —

الحمد لله الذي أتى بهم قيل السوال سائع درقة
أمّا بعد فاني نظر ، ساطر الفد ، و تمثّل العقل بما اعم
الله به على قادر من السمع الصادقة والمس الصادقة

The work is completely described in the Bi Mus Supp Cat, No 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of the work, with the title Kanz-u'l-Hidâyah, has been noticed in the Bi Mus Pers Supp No 161

For another copy see Berlin Cat No 6182

Written in an elegant Arabian Naskhî, with rubrics in Khattî Sulş and a frontispiece decorated in gold and blue but now fading

Dated 24th Muhaîram 992

Scribe محمد بن احمد الهربي المالكي

NATURAL HISTORY

No 116

fol 110 lines 9 size 10 x 6¹ 7¹ x 1¹

كتاب الاحجار و الحرر و مساعدهما

KITÂBU'L AHJÂR

A very precious copy of The Book of Mineral and Precious Stones of Utarid b Muhammad surnamed Al Hasib (the Calculator) a famous writer on astronomical problems. The author belongs to the early part of the third century A H as he is mentioned in Kitab ul Fehrist which was composed in A H 367. See Ibu'l Qifti p 251 Fehrist p 278 Brock, 1 243 and Huarts History of Arabic Literature p 315.

Begins —

الحمد لله رب العالمين قال المؤلف رحمة الله تعالى كتب
نطرت في كتاب الرأي [٢٠] والاحجار لهرمس الح

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol 17 to the end the manuscript is provided with Persian interlineal translation in minute Nasta'liq. The headings are written in thick Sulüs. Another copy of the work exists in the Ayasufiyah Library (Cat No 3610 p 215). Though not dated the paper and the ink used show that the transcription belongs to the 14th century A D.

No. 117.

foll. 78, lines 13, size 9 x 6, 6 $\frac{1}{4}$ x 4

ارهار الفکار في حواهر الاحجار

AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of Azhâr u'l-Afkâr (Flowers of Thought) on precious stones, by ابو العباس احمد بن يومس ، البهامي Shihâb-u'd-Dîn Abu'l 'Abbâs Ahmad b Yûsuf at Tifâshî, who died in A H 651 = A D 1253 See Brock, 1 495, B1 Mu Supp No 781, and Dastûr-u'l-I'lâm (Lib Copy), f 27^a

Begins —

قال العبد العفبر الى الله عز و جل احمد بن يومس ، البهامي
هذا كتاب ، عري ، الواقع عجب ، الحجم ٥٤ م المفع صنعته
ذكر الاحجار الملوكة التي يوجد في حرائق الملوك الح

Every jewel is treated under five headings (1) Its production in mines, (2) The geography of its mines, (3) Its varieties and the best of its kinds, (4) Its properties and uses, and (5) Its approximate value

Contents

Bâb i fol 2^b

في الهاهر

Bâb ii fol 12^a

في الباقيو

Bâb iii fol 23^b

في الرماد

Bâb iv fol 30^a

في الربرحد

Bâb v fol 31^a

في البليس

Bâb vi fol. 32^a

في السهمسين

Bâb vii fol 33^a

في الحادي

Bâb viii fol 35^b

في الماس

Bâb ix fol 39^b

في هـ من الهر

Bâb x fol 41^b

في السارهر

Bâb xi fol 54^a

في العرووح

Bâb xii fol 55^a

في العفن

Bab xiii fol 56	في العرج	Bab xix fol 70 ^b	ي السج
Bab xiv fol 57 ^b	في المعاطس	Bab xx fol 71 ^b	ي الد
Pab xv fol 69 ^b (folios 68 and 69 ought to be placed after fol 58)	تسابيح	Bab xxvi fol 72 ^b	ي الصماهان
Bab xvi fol 69 ^b	في النحس	Bab xxii fol 72 ^b	ي ॥ م
Bab xvii fol 62	في الدرورد	Pab xxiii fol 73 ^b	ي ॥
Bab xviii fol 64 ^b	في المرحان	Bab xxiv fol 74	ي السور
		Bab xxv fol 76 ^b	ي الطلاق

For copies see Br Mu Supp No 781 Br Mu p 214
 Kuprizadah No 187 p 151 and Ayasūfiyah Nos 3009-60 p 212
 This work was studied by Ravius at Utrecht in 1788 and by
 C. Müller in 1868 See C. Huarts History of Arabic Literature
 p 316

Written in an old Arabian Naskhi with diacritical points throughout
 the headings being always in red Slightly wormed •

Dated A.H. 839

No 118

fol 44, lines 33 and 31 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{3}{4}$ or $7 \times 3\frac{3}{4}$ or $3\frac{1}{2}$

حوار الحيوان

HAYÂT U'L-HAYAWÂN

Two uniform volumes containing the continuous text and thus
 forming a very complete copy of Hayat u'l Hayawan (Lives of
 Animals) bound in one occupying folios 242 and 240 respectively

Life of the Author كمال الدين ابو السفا [ابي عبد الله] محمد بن ركي الدين موسى بن جبى بن علي الدمشري الساععى
 Muhammad b Mūsa b ‘Isā b ‘Alī-ad-Damīnī, is copied from Manhal-us-Sāfi (probably Manhal-us-Sāfi wal-Mustawfī ba‘d-al-Wāfi of Jamāl-ud-Dīn Abī'l Mahāsin Yūsuf b Taghī Bārdī az-Zāhīnī, the well-known historian of Egypt, who died in A.H. 884, see II. Kh vi 224) on an extia pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that Ad-Damīnī was born in the beginning of A.H. 742 = A.D. 1341. He learnt jurisprudence under (1) Bahā-ud-Dīn-as-Subkī, (2) ‘Abdur Rahīm al-Asnawī, and (3) Qādī Kamāl ud-dīn an-Nuwayīnī, who wrote for him an Ijāzah (licence) to teach Fiqh and Hadīṣ. He then read (1) Jāmi‘-u-t-Tirmidī from Al-Muzaffar-ul-‘Attar-al-Misrī, (2) Musnad-u-Ahmad-b Hanbal from ‘Alī b. Ahmad ad-Dimashqī, and (3) Kitāb-u-Fadl-i'l-Khayl of Shaiṭaf-ud-Dīn-ad-Dimyātī, at Cairo, from Muhammad b ‘Alī-al-Hazzāwī and Abdur-Rahmān b ‘Alī b Muhammad-al-Ba'�ī. He then started on his pilgrimage to Mecca, which he performed five times, in the years A.H. 762, A.H. 768, A.H. 772, A.H. 775 and A.H. 780. This last time he remained at Mecca for twenty years and returned to Cairo in A.H. 800. At Mecca he read Sahīh-u-Ibn-ī Habbān from Al-Jamāl Muhammad b Ahmad b ‘Abd ul-Mu‘tī, the Muṣnid (Referee to settle points of Religious Ordinances) of that place, and (1) Sunan-u-Ibn-ī Mājah, (2) Musnad-u-t-Tayālīsī, (3) Musnad of Ash-Shāfi‘ī, (4) Mu‘jam of Al-Qānī‘ī, (5) Asbāb-un-Nuzūl of Wahidī, and (6) Maqāmāt-u'l-Harmī, etc., from Kamāl-ud-Dīn Muhammād b ‘Umar b Hubayb al-Halabī, the Muṣnid of Halab. Ibyī-Shuhbah (Tabaqāt-u-Shāfi‘iyah, Lib. Copy, fol 194) states that Ad-Damīnī commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subkī. He, further on, tells us, on the authority of Ibn-Hajar’s Mu‘jam, that Ad-Damīnī passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حلقة) in Jāmi‘ul-Azhar, and delivered lectures on diverse religious subjects. He died at Cairo on 31st Jamāda I 808 = A.D. 1405. He produced works on different subjects, of which the following are specially noted by his biographers —

(1) الديباچه في مسن ابن ماجه in 5 vols

(2) السهم الوهابي سرح المسماح للدروبي in 4 vols

(3) واه الصباوان, the present work, and

(4) مذكرة حجۃ و وحدۃ طبع

He also composed verses, and when Al-Asnawī composed his النسخه he exchanged verses with him

For further references see Ibn u Shuhbah Lib Copy fol 194
 Husn ul Muhadirah Lib Copy fol 216 Brock n 138 and Alqabs u l
 Hawi li Gurar i Daw is Sakhawi Lib Copy fol 278

Begins —

الحمد لله الذي سرف نوع الاسنان والاصغرين القلب واللسان
 و بعد وهذا كتاب لم يسائلي احد اسر فيه ولا كلفه السرقة
 بالله الحمد

The beginning and the preface of all the three copies which this Library possesses and two of which will be noted below completely agree with each other. The text however differs not materially but in the omission of certain details. Though Haji Khalifa (iii 122) states that the author made two recensions of the work the one large and the other short

و هذه نصيحتي و صوري في كسرة رباده التاريخ و
 تصر الروايا

a comparison of these three copies shows that the theory as to the large the middle and the short recensions is not very probable. Ad Damuri simply composed one work with the title Hayat u Hayat which is unfailingly noticed by all his biographers immediate or remote but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgements by the mere omissions of certain details either owing to the imperfection of the copies from which subsequent transcriptions were made or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حسوة التوانى as title without the addition of the epithets كاري or صوري to it adds more to the probability of the above assumption.

For subsequent abbreviations translation and continuation of the work see Haji Khalifa iii pp 123-125 and Brock n 138

For copies see Br Mu p 215^b Brit Mu Supp No 779 Berlin
 Nos 6168-6172 and Kuprulizadah No 990 p 65

Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work A.H. 743 Double red marginal lines Water stained

Not dated Circa 16th century

No. 119

foll. 256, lines 25 to 27, size $11\frac{1}{2} \times 8$, $7\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskhi with occasional diacritical points. The headings are in thick Suls, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains كلام مواد الحسوان. The central column contains an octagon made up of eight small semicircles. This octagon contains —

تحميم ، الامام العالم العلامة معن المسلمين ، كمال الدين ابي عبد الله محمد بن السجح ركي الدين موسى بن حسني الدمشقي الساعي رضي الله عنه و اوصاه و حمل البقة مهرة و ماواه اه الحواد الكريم العفور الرهم و الحمد لله و حمد

The lower one contains

وَعَلَى اللَّهِ عَلَى مُحَمَّدٍ وَآلِهِ

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from Al-Manhal-us-Sâfi as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fakhl ud-Din 'Abdullah b. Yahyâ b. Muhammad b. 'Umar, runs as follows

كان الفراع من رقم هذا الكتاب ، المبارك المسمون اسماء الله يوم الخميس حاسر شهر القعدة سنة سبع و تسعين و تسعمائة و ذلك لرمم الدهام العالى السامي الفخرى فخر الدين عبد الله بن يحيى بن محمد بن عمر

No 120

foli 509 lines 27 and 29 size $10\frac{1}{2} \times 6\frac{1}{2}$

The same

Another copy of Hayat ul Hawwan in two volumes bound in one occupying folios 262 and 247 respectively begins as the copy noticed above Vol 1 foli 1-262 contains names from اسد و نمر ام هن هن from the letter هن It is lately supplied in thick clear Naskhi but the text is not so full as that of the copy noted above Vol II foli 263-209 contains من السادس down to ي This portion is fairly old and the text is full The title page of this part is decorated but has fadil It is divided into three horizontal columns The upper column contains الصر الثاني من حياة الصوان in thick Sul in gold In the cent of the middle column which is the broadest there is a circle which contains الامام العلامه كمال الدين محمد بن علي الدمشري حفص مولانا القاصوی الصالحي اي السعود بن طهرا نجاشی in thick Sul in gold The lower column contains many seals of the time of Jahangir and Alamgir but the earliest runs thus —

برسم حرفة الهاں الاعظم ناصر الدین او السجح محمود
ماہ بن محمد ماہ بن احمد ماہ بن محمد ماہ بن مطر ماہ
السلطان حمد الله ملکه و سلطانہ سہر محرم محمد آناد سنه ۸۹۳

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Mahmud Shah I known as Sultan Mahmud Layqara of Gujrat who reigned from A.H. 863-117 = A.D. 1458-1511 (see Farishtah p. 381 and Lane Poole's Mohammadan Dynasties p. 313) The colophon which contains the date of composition A.H. 773 and the date of transcription A.H. 888 runs thus —

هـ هو كان الفراع من مسونه في سير رحمـ الفرد منه للأب و
مسـنـ و مـسـعـيـهـ و مـنـ هـذـهـ المـسـمـيـهـ المسـارـكـاـ منهـ دـيـانـ وـ دـيـانـ
وـ سـانـيـ ماـهـ

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of

Delhi, which is indicated by the words, عرض سده مهادی الاول ٩١٢ هـ,

and again, عرض سده ماه رمضان ٩٣٠ هـ, followed by the note

صح العرض يوم الاحد في شهر ذي القعده ٩٣٣ هـ in a learned hand

THE END

